

"Srimad-Bhagavatam – Canto Nine" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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Canto 9: " Liberation"
Ninth Canto

Chapter One
King Sudyumna Becomes a Woman

This chapter describes how Sudyumna became a woman and how the dynasty of Vaivasvata Manu was amalgamated with the Soma-vamsa, the dynasty coming from the moon.

By the desire of Maharaja Pariksit, Sukadeva Gosvami told about the dynasty of Vaivasvata Manu, who was formerly King Satyavrata, the ruler of Dravida. While describing this dynasty, he also described how the Supreme Personality of Godhead, while lying down in the waters of devastation, gave birth to Lord Brahma from a lotus generated from His navel. From the mind of Lord Brahma, Marici was generated, and his son was Kasyapa. From Kasyapa, through Aditi, Vivasvan was generated, and from Vivasvan came Sraddhadeva Manu, who was born from the womb of Samjna. Sraddhadeva's wife, Sraddha, gave birth to ten sons, such as Ikshvaku and Nrga.

Sraddhadeva, or Vaivasvata Manu, the father of Maharaja Ikshvaku, was sonless before Ikshvaku's birth, but by the grace of the great sage Vasistha he performed a yajna to satisfy Mitra and Varuna. Then, although Vaivasvata Manu wanted a son, by the desire of his wife he got a daughter

named Ila. Manu, however, was not satisfied with the daughter. Consequently, for Manu's satisfaction, the great sage Vasistha prayed for Ila to be transformed into a boy, and his prayer was fulfilled by the Supreme Personality of Godhead. Thus Ila became a beautiful young man named Sudyumna.

Once upon a time, Sudyumna went on tour with his ministers. At the foot of the mountain Sumeru there is a forest named Sukumara, and as soon as they entered that forest, they were all transformed into women. When Maharaja Pariksit inquired from Sukadeva Gosvami about the reason for this transformation, Sukadeva Gosvami described how Sudyumna, being transformed into a woman, accepted Budha, the son of the moon, as her husband and had a son named Pururava. By the grace of Lord Siva, Sudyumna received the benediction that he would live one month as a woman and one month as a man. Thus he regained his kingdom and had three sons, named Utkala, Gaya and Vimala, who were all very religious. Thereafter, he entrusted his kingdom to Pururava and took the order of vanaprastha life.

TEXT 1

TEXT

sri-rajovaca
manvantarani sarvani
tvayuktani srutani me
viriany ananta-viryasya
hares tatra krtani ca

SYNONYMS

sri-raja uvaca--King Pariksit said; manvantarani--all about the periods of the various Manus; sarvani--all of them; tvaya--by you; uktani--have been described; srutani--have been listened to; me--by me; viryani--wonderful activities; ananta-viryasya--of the Supreme Personality of Godhead, who has unlimited potency; hareh--of the Supreme Lord, Hari; tatra--in those manvantara periods; krtani--which have been performed; ca--also.

TRANSLATION

King Pariksit said: My lord, Sukadeva Gosvami, you have elaborately described all the periods of the various Manus and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who has unlimited potency. I am fortunate to have heard all of this from you.

TEXTS 2-3

TEXT

yo 'sau satyavrato nama
rajarsir dravidesvarah
jnanam yo 'tita-kalpante
lebhe purusa-sevaya

sa vai vivasvatah putro
manur asid iti srutam
tvattas tasya sutah prokta
iksvaku-pramukha nrpah

SYNONYMS

yah asau--he who was known; satyavratah--Satyavrata; nama--by the name; raja-rsih--the saintly king; dravida-isvarah--the ruler of the Dravida countries; jnanam--knowledge; yah--one who; atita-kalpa-ante--at the end of the period of the last Manu, or at the end of the last millennium; lebhe--received; purusa-sevaya--by rendering service to the Supreme personality of Godhead; sah--he; vai--indeed; vivasvatah--of Vivasvan; putrah--son; manuh asit--became the Vaivasvata Manu; iti--thus; srutam--I have already heard; tvattah--from you; tasya--his; sutah--sons; proktah--have been explained; iksvaku-pramukhah--headed by Iksvaku; nrpah--many kings.

TRANSLATION

Satyavrata, the saintly king of Dravidadesa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvan, in the next manvantara [period of Manu]. I have received this knowledge from you. I also understand that such kings as Iksvaku were his sons, as you have already explained.

TEXT 4

TEXT

tesam vamsam prthag brahman
vamsanucaritani ca
kirtayasva maha-bhaga
nityam susrusatam hi nah

SYNONYMS

tesam--of all those kings; vamsam--the dynasties; prthak--separately; brahman--O great brahmana (Sukadeva Gosvami); vamsa-anucaritani ca--and their dynasties and characteristics; kirtayasva--kindly describe; maha-bhaga--O greatly fortunate one; nityam--eternally; susrusatam--who are engaged in your service; hi--indeed; nah--of ourselves.

TRANSLATION

O greatly fortunate Sukadeva Gosvami, O great brahmana, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you.

TEXT 5

TEXT

ye bhuta ye bhavisyas ca
bhavanty adyatanas ca ye
tesam nah punya-kirtinam
sarvesam vada vikraman

SYNONYMS

ye--all of whom; bhutah--have already appeared; ye--all of whom; bhavisyah--will appear in the future; ca--also; bhavanti--are existing;

adyatanah--at present; ca--also; ye--all of whom; tesam--of all of them; nah--unto us; punya-kirtinam--who were all pious and celebrated; sarvesam--of all of them; vada--kindly explain; vikraman--about the abilities.

TRANSLATION

Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.

TEXT 6

TEXT

sri-suta uvaca
evam pariksita rajna
sadasi brahma-vadinam
prstah provaca bhagavan
chukah parama-dharma-vit

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami said; evam--in this way; pariksita--by Maharaja Pariksit; rajna--by the King; sadasi--in the assembly; brahma-vadinam--of all the great saintly experts in Vedic knowledge; prstah--having been asked; provaca--answered; bhagavan--the most powerful; sukah--Suka Gosvami; parama-dharma-vit--the most learned scholar in religious principles.

TRANSLATION

Suta Gosvami said: When Sukadeva Gosvami, the greatest knower of religious principles, was thus requested by Maharaja Pariksit in the assembly of all the scholars learned in Vedic knowledge, he then proceeded to speak.

TEXT 7

TEXT

sri-suka uvaca
sruyatam manavo vamsah
pracuryena parantapa
na sakyate vistarato
vaktum varsa-satair api

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; sruyatam--just hear from me; manavah vamsah--the dynasty of Manu; pracuryena--as expansive as possible; parantapa--O King, who can subdue your enemies; na--not; sakyate--one is able; vistaratah--very broadly; vaktum--to speak; varsa-satair api--even if he does so for hundreds of years.

TRANSLATION

Sukadeva Gosvami continued: O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years.

TEXT 8

TEXT

paravaresam bhutanam
atma yah purusah parah
sa evasid idam visvam
kalpante 'nyan na kincana

SYNONYMS

para-avaresam--of all living entities, in higher or lower statuses of life; bhutanam--of those who have taken material bodies (the conditioned souls); atma--the Supersoul; yah--one who is; purusah--the Supreme Person; parah--transcendental; sah--He; eva--indeed; asit--was existing; idam--this; visvam--universe; kalpa-ante--at the end of the millennium; anyat--anything else; na--not; kincana--anything whatsoever.

TRANSLATION

The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed.

PURPORT

Taking the proper position from which to describe the dynasty of Manu, Sukadeva Gosvami begins by saying that when the entire world is inundated, only the Supreme Personality of Godhead exists, and nothing else. Sukadeva Gosvami will now describe how the Lord creates other things, one after another.

TEXT 9

TEXT

tasya nabheh samabhavat
padma-koso hiranmayah
tasmin jajne maharaja
svayambhus catur-ananah

SYNONYMS

tasya--of Him (the Supreme Personality of Godhead); nabheh--from the navel; samabhavat--generated; padma-kosah--a lotus; hiranmayah--known as Hiranmaya, or golden; tasmin--on that golden lotus; jajne--appeared; maharaja--O King; svayambhuh--one who is self-manifested, who takes birth without a mother; catuh-ananah--with four heads.

TRANSLATION

O King Pariksit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahma took his birth.

TEXT 10

TEXT

maricir manasas tasya
jajne tasyapi kasyapah
daksayanyam tato 'dityam
vivasvan abhavat sutah

SYNONYMS

maricir--the great saintly person known as Marici; manasah tasya--from the mind of Lord Brahma; jajne--took birth; tasya api--from Marici; kasyapah--Kasyapa (took birth); daksayanyam--in the womb of the daughter of Maharaja Daksa; tatah--thereafter; adityam--in the womb of Aditi; vivasvan--Vivasvan; abhavat--took birth; sutah--a son.

TRANSLATION

From the mind of Lord Brahma, Marici took birth, and from the semen of Marici, Kasyapa appeared from the womb of the daughter of Daksa Maharaja. From Kasyapa, by the womb of Aditi, Vivasvan took birth.

TEXTS 11-12

TEXT

tato manuh sraddhadevah
samjnayam asa bharata
sraddhayam janayam asa
dasa putran sa atmavan

iksvaku-nrga-saryati-
dista-dhrsta-karusakan
narisyantam prsadhram ca
nabhagam ca kavim vibhuh

SYNONYMS

tatah--from Vivasvan; manuh sraddhadevah--the Manu named Sraddhadeva; samjnayam--in the womb of Samjna (the wife of Vivasvan); asa--was born; bharata--O best of the Bharata dynasty; sraddhayam--in the womb of Sraddha (the wife of Sraddhadeva); janayam asa--begot; dasa--ten; putran--sons; sah--that Sraddhadeva; atmavan--having conquered his senses; iksvaku-nrga-saryati-dista-dhrsta-karusakan--named Iksvaku, Nrga, Saryati, Dista, Dhrsta and Karusaka; narisyantam--Narisyanta; prsadhram ca--and Prsadhra; nabhagam ca--and Nabhaga; kavim--Kavi; vibhuh--the great.

TRANSLATION

O King, best of the Bharata dynasty, from Vivasvan, by the womb of Samjna, Sraddhadeva Manu was born. Sraddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Sraddha. The names of

these sons were Ikshvaku, Nrga, Saryati, Dista, Dhrsta, Karusaka, Narisyanta, Prsadhra, Nabhaga and Kavi.

TEXT 13

TEXT

aprajasya manoh purvam
vasistho bhagavan kila
mitra-varunayor istim
prajartham akarod vibhuh

SYNONYMS

aprajasya--of he who had no son; manoh--of Manu; purvam--formerly; vasisthah--the great saint Vasistha; bhagavan--powerful; kila--indeed; mitra-varunayoh--of the demigods named Mitra and Varuna; istim--a sacrifice; praja-artham--for the sake of getting sons; akarot--executed; vibhuh--the great person.

TRANSLATION

Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasistha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuna.

TEXT 14

TEXT

tatra sraddha manoh patni
hotaram samayacata
duhitrartham upagamyā
pranipatya payovrata

SYNONYMS

tatra--in that sacrifice; sraddha--Sradha; manoh--of Manu; patni--the wife; hotaram--to the priest performing the yajna; samayacata--begged properly; duhitr-artham--for a daughter; upagamyā--coming near; pranipatya--offering obeisances; payah-vrata--who was observing the vow of drinking only milk.

TRANSLATION

During that sacrifice, Sradha, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.

TEXT 15

TEXT

presito 'dhvaryuna hota
vyacarat tat samahitah
grhite havisi vaca
vasat-karam grnan dvijah

SYNONYMS

presitah--being told to execute the sacrifice; adhvaryuna--by the rtvik priest; hota--the priest in charge of offering oblations; vyacarat--executed; tat--that (sacrifice); samahitah--with great attention; grhite havisi--upon taking the clarified butter for the first oblation; vaca--by chanting the mantra; vasat-karam--the mantra beginning with the word vasat; grnan--reciting; dvijah--the brahmana.

TRANSLATION

Told by the chief priest "Now offer oblations," the person in charge of oblations took clarified butter to offer. He then remembered the request of Manu's wife and performed the sacrifice while chanting the word "vasat."

TEXT 16

TEXT

hotus tad-vyabhicarena
kanyela nama sabhavat
tam vilokya manuh praha
natitustamana gurum

SYNONYMS

hotuh--of the priest; tat--of the yajna; vyabhicarena--by that transgression; kanya--a daughter; ila--Ila; nama--by the name; sa--that daughter; abhavat--was born; tam--unto her; vilokya--seeing; manuh--Manu; praha--said; na--not; atitustamanah--very much satisfied; gurum--unto his guru.

TRANSLATION

Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request of Manu's wife, a daughter named Ila was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his guru, Vasistha, as follows.

PURPORT

Because Manu had no issue, he was pleased at the birth of the child, even though a daughter, and gave her the name Ila. Later, however, he was not very satisfied to see the daughter instead of a son. Because he had no issue, he was certainly very glad at the birth of Ila, but his pleasure was temporary.

TEXT 17

TEXT

bhagavan kim idam jatam
karma vo brahma-vadinam
viparyayam aho kastam
maivam syad brahma-vikriya

SYNONYMS

bhagavan--O my lord; kim idam--what is this; jatam--born; karma--fruitive activities; vah--of all of you; brahma-vadinam--of you, who are expert in chanting the Vedic mantras; viparyayam--deviation; aho--alas; kastam--painful; ma evam syat--thus it should not have been; brahma-vikriya--this opposite action of the Vedic mantras.

TRANSLATION

My lord, all of you are expert in chanting the Vedic mantras. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the Vedic mantras.

PURPORT

In this age, the performance of yajna has been forbidden because no one can properly chant the Vedic mantras. If Vedic mantras are chanted properly, the desire for which a sacrifice is performed must be successful. Therefore the Hare Krsna chant is called the maha-mantra, the great, exalted mantra above all other Vedic mantras, because simply chanting the Hare Krsna maha-mantra brings so many beneficial effects. As explained by Sri Caitanya Mahaprabhu (Siksastaka 1):

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam
anandambudhi-varadhanam prati-padam purnamrtasvadanam
sarvatma-snapanam param vijayate sri-krsna-sankirtanam

"Glory to the Sri Krsna sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious."

Therefore, the best performance of yajna given to us is the sankirtana-yajna. Yajnah sankirtana-prayair yajanti hi sumedhasah (Bhag. 11.5.32). Those who are intelligent take advantage of the greatest yajna in this age by chanting the Hare Krsna maha-mantra in congregation. When the Hare Krsna mantra is chanted by many men together, the chanting is called sankirtana, and as a result of such a yajna there will be clouds in the sky (yajnad bhavati parjanya). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Krsna yajna. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Krsna consciousness movement seriously, if they stop their sinful activities and chant the Hare Krsna maha-mantra, all their problems will be solved without difficulty. In other processes of yajna there are difficulties because there are no learned scholars who can chant the mantras perfectly well, nor is it possible to secure the ingredients to perform the yajna. Because human society is poverty-stricken and men are devoid of Vedic knowledge and the power to chant the Vedic mantras, the Hare Krsna maha-mantra is the only shelter. people should be intelligent enough to chant it. Yajnah sankirtana-prayair yajanti hi sumedhasah. Those whose brains are dull cannot understand this chanting, nor can they take to it.

TEXT 18

TEXT

yuyam brahma-vido yukta
tapasa dagdha-kilbisah
kutah sankalpa-vaisamyam
anrtam vibudhesv iva

SYNONYMS

yuyam--of all you; brahma-vidah--completely in awareness of the Absolute Truth; yukta--self-controlled and well balanced; tapasa--by dint of austerity and penances; dagdha-kilbisah--all kinds of material contamination having been burnt out; kutah--then how; sankalpa-vaisamyam--discrepancy in the matter of determination; anrtam--false promise, false statement; vibudhesu--in the society of the demigods; iva--or.

TRANSLATION

You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?

PURPORT

We have learned from many Vedic literatures that a benediction or curse given by the demigods never proves false. By performing austerities and penances, by controlling the senses and mind, and by achieving full knowledge of the Absolute Truth, one is fully cleansed of material contamination. Then one's words and blessings, like those of the demigods, are never a failure.

TEXT 19

TEXT

nisamya tad vacas tasya
bhagavan prapitamahah
hotur vyatikramam jnatva
babhase ravi-nandanam

SYNONYMS

nisamya--after hearing; tat vacah--those words; tasya--of him (Manu); bhagavan--the most powerful; prapitamahah--the great-grandfather Vasistha; hotuh vyatikramam--discrepancy on the part of the hota priest; jnatva--understanding; babhase--spoke; ravi-nandanam--unto Vaivasvata Manu, son of the sun-god.

TRANSLATION

The most powerful great-grandfather Vasistha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god.

TEXT 20

TEXT

etat sankalpa-vaisamyam
hotus te vyabhicaratah
tathapi sadhayisye te
suprajastvam sva-tejasa

SYNONYMS

etat--this; sankalpa-vaisamyam--discrepancy in the objective; hotuh--of the priest; te--your; vyabhicaratah--from deviating from the prescribed purpose; tatha api--still; sadhayisye--I shall execute; te--for you; su-prajastvam--a very nice son; sva-tejasa--by my own prowess.

TRANSLATION

This discrepancy in the objective is due to your priest's deviation from the original purpose. However, by my own prowess I shall give you a good son.

TEXT 21

TEXT

evam vyavasito rajan
bhagavan sa maha-yasah
astausid adi-purusam
ilayah pumstva-kamyaya

SYNONYMS

evam--thus; vyavasitah--deciding; rajan--O King Pariksit; bhagavan--the most powerful; sah--Vasistha; maha-yasah--very famous; astausit--offered prayers; adi-purusam--unto the Supreme Person, Lord Visnu; ilayah--of Ila; pumstva-kamyaya--for the transformation into a male.

TRANSLATION

Sukadeva Gosvami said: O King Pariksit, after the most famous and powerful Vasistha made this decision, he offered prayers to the Supreme Person, Visnu, to transform Ila into a male.

TEXT 22

TEXT

tasmai kama-varam tusto
bhagavan harir isvarah
dadav ilabhavat tena
sudyumnah purusarsabhah

SYNONYMS

tasmai--unto him (Vasistha); kama-varam--the desired benediction; tustah--being pleased; bhagavan--the Supreme Personality; harih isvarah--the supreme controller, the Lord; dadau--gave; ila--the girl, Ila;

abhavat--became; tena--because of this benediction; sudyumna--by the name Sudyumna; purusa-rsabhah--a nice male.

TRANSLATION

The Supreme Personality of Godhead, the supreme controller, being pleased with Vasistha, gave him the benediction he desired. Thus Ila was transformed into a very fine male named Sudyumna.

TEXTS 23-24

TEXT

sa ekada maharaja
vicaran mrgayam vane
vrtah katipayamatyair
asvam aruhya saindhavam

pragrhya ruciram capam
sarams ca paramadbhutan
damsito 'numrgam viro
jagama disam uttaram

SYNONYMS

sah--Sudyumna; ekada--once upon a time; maharaja--O King Pariksit; vicaran--touring; mrgayam--for hunting; vane--in the forest; vrtah--accompanied; katipaya--a few; amatyair--by ministers or associates; asvam--upon a horse; aruhya--riding; saindhavam--born in the Sindhupradesa; pragrhya--holding in hand; ruciram--beautiful; capam--bow; saran ca--and arrows; parama-adbhutan--very wonderful, uncommon; damsitah--wearing armor; anumrgam--behind the animals; virah--the hero; jagama--went toward; disam uttaram--the north.

TRANSLATION

O King Pariksit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradesa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest.

TEXT 25

TEXT

sukumara-vanam meror
adhastat pravivesa ha
yatraste bhagavan charvo
ramamanah sahomaya

SYNONYMS

sukumara-vanam--the forest known as Sukumara; meroh adhastat--at the foot of Mount Meru; pravivesa ha--he entered; yatra--wherein; aste--was; bhagavan--the most powerful (demigod); sarvah--Lord Siva; ramamanah--engaged in enjoyment; saha umaya--with Uma, his wife.

TRANSLATION

There in the north, at the bottom of Mount Meru, is a forest known as Sukumara where Lord Siva always enjoys with Uma. Sudyumna entered that forest.

TEXT 26

TEXT

tasmin pravista evasau
sudyumnah para-vira-ha
apasyat striyam atmanam
asvam ca vadavam nrpa

SYNONYMS

tasmin--in that forest; pravistah--having entered; eva--indeed; asau--he; sudyumnah--Prince Sudyumna; para-vira-ha--who could very well subdue his enemies; apasyat--observed; striyam--female; atmanam--himself; asvam ca--and his horse; vadavam--a mare; nrpa--O King Pariksit.

TRANSLATION

O King Pariksit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare.

TEXT 27

TEXT

tatha tad-anugah sarve
atma-linga-viparyayam
drstva vimanaso 'bhuvan
viksamanah parasparam

SYNONYMS

tatha--similarly; tat-anugah--the companions of Sudyumna; sarve--all of them; atma-linga-viparyayam--the transformation of their sex into the opposite; drstva--seeing; vimanasah--morose; abhuvan--they became; viksamanah--looking over; parasparam--one another.

TRANSLATION

When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.

TEXT 28

TEXT

sri-rajovaca
katham evam guno desah
kena va bhagavan krtah
prasnam enam samacaksva
param kautuhalam hi nah

SYNONYMS

sri-raja uvaca--Maharaja Pariksit said; katham--how; evam--this; gunah--quality; desah--the country; kena--why; va--either; bhagavan--O most powerful; krtah--it was so done; prasnami--question; enam--this; samacaksva--just deliberate; param--very much; kautuhalam--eagerness; hi--indeed; nah--our.

TRANSLATION

Maharaja Pariksit said: O most powerful brahmana, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.

TEXT 29

TEXT

sri-suka uvaca
ekada girisam drastum
rsayas tatra suvratah
diso vitimirabhasah
kurvantah samupagaman

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ekada--once upon a time; girisam--Lord Siva; drastum--to see; rsayah--very saintly persons; tatra--in that forest; su-vratah--highly elevated in spiritual power; disah--all directions; vitimira-abhasah--having been cleared of all darkness whatsoever; kurvantah--doing so; samupagaman--arrived.

TRANSLATION

Sukadeva Gosvami answered: Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Siva in that forest.

TEXT 30

TEXT

tan vilokyambika devi
vivasa vridita bhramam
bhartur ankat samutthaya
nivim asv atha paryadhat

SYNONYMS

tan--all the saintly persons; vilokya--seeing them; ambika--mother Durga; devi--the goddess; vivasa--because she was naked; vridita--ashamed; bhramam--highly; bhartuh--of her husband; ankat--from the lap; samutthaya--getting up; nivim--breast; asu atha--very quickly; paryadhat--covered with cloth.

TRANSLATION

When the goddess Ambika saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.

TEXT 31

TEXT

rsayo 'pi tayor viksyā
prasangam ramamanayoh
nivr̥ttah prayayus tasman
nara-narayanāsramam

SYNONYMS

rsayah--all the great saintly persons; api--also; tayoh--of both of them; viksyā--seeing; prasangam--engagement in sexual matters; ramamanayoh--who were enjoying in that way; nivr̥ttah--desisted from going further; prayayuh--immediately departed; tasmāt--from that place; nara-narayana-āsramam--to the āsrama of Nara-Narayana.

TRANSLATION

Seeing Lord Siva and Parvati engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āsrama of Nara-Narayana.

TEXT 32

TEXT

tad idam bhagavan aha
priyayah priya-kamyaya
sthanam yah pravised etat
sa vai yosid bhaved iti

SYNONYMS

tat--because; idam--this; bhagavan--Lord Siva; aha--said; priyayah--of his dear wife; priya-kamyaya--for the pleasure; sthanam--place; yah--anyone who; praviset--will enter; etat--here; sah--that person; vai--indeed; yosit--female; bhavet--shall become; iti--thus.

TRANSLATION

Thereupon, just to please his wife, Lord Siva said, "Any male entering this place shall immediately become a female!"

TEXT 33

TEXT

tata urdhvam vanam tad vai
purusa varjayanti hi
sa canucara-samyukta
vicacara vanad vanam

SYNONYMS

tatah urdhvam--from that time onward; vanam--forest; tat--that; vai--in particular; purusah--males; varjayanti--do not enter; hi--indeed; sa--Sudyumna in the form of a woman; ca--also; anucara-samyukta--accompanied by his companions; vicacara--walked; vanat vanam--within the forest from one place to another.

TRANSLATION

Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

PURPORT

In Bhagavad-gita (2.22) it is said:

vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi

"As a person puts on new garments, giving up old ones, the soul accepts new material bodies, giving up the old and useless ones."

The body is just like a dress, and here this is proved. Sudyumna and his associates were all male, which means that their souls were covered by male dress, but now they became female, which means that their dress was changed. The soul, however, remains the same. It is said that by modern medical treatment a male can be transformed into a female, and a female into a male. The body, however, has no connection with the soul. The body can be changed, either in this life or the next. Therefore, one who has knowledge of the soul and how the soul transmigrates from one body to another does not pay attention to the body, which is nothing but a covering dress. Panditah sama-darsinah. Such a person sees the soul, which is part and parcel of the Supreme Lord. Therefore he is a sama-darsi, a learned person.

TEXT 34

TEXT

atha tam asramabhyase
carantim pramadottamam
sribhiih parivrtam viksyā
cakame bhagavan budhah

SYNONYMS

atha--in this way; tam--her; asrama-abhyase--in the neighborhood of his asrama; carantim--loitering; pramada-uttamam--the best of beautiful women who excite sex; sribhiih--by other women; parivrtam--surrounded; viksyā--seeing her; cakame--desired sex; bhagavan--the most powerful; budhah--Budha, the son of the moon and predominating deity of the planet known as Budha, or Mercury.

TRANSLATION

Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his asrama, Budha, the son of the moon, immediately desired to enjoy her.

TEXT 35

TEXT

sapi tam cakame subhruh
somaraja-sutam patim
sa tasyam janayam asa
pururavasam atmajam

SYNONYMS

sa--Sudyumna, transformed into a woman; api--also; tam--unto him (Budha); cakame--desired sex; su-bhruh--very beautiful; somaraja-sutam--unto the son of the king of the moon; patim--as her husband; sah--he (Budha); tasyam--in her womb; janayam asa--begot; pururavasam--named Pururava; atma-jam--a son.

TRANSLATION

The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Pururava.

TEXT 36

TEXT

evam stritvam anupraptah
sudyumno manavo nrpah
sasmara sa kulacaryam
vasistham iti susruma

SYNONYMS

evam--in this way; stritvam--femininity; anupraptah--having achieved in that way; sudyumnah--the male named Sudyumna; manavah--the son of Manu; nrpah--the king; sasmara--remembered; sah--he; kula-acaryam--the familial spiritual master; vasistham--the most powerful Vasistha; iti susruma--I have heard it (from reliable sources).

TRANSLATION

I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasistha.

TEXT 37

TEXT

sa tasya tam dasam drstva
krpaya bhrsa-piditah
sudyumnasyasayan pumstvam

upadhavata sankaram

SYNONYMS

sah--he, Vasistha; tasya--of Sudyumna; tam--that; dasam--condition; drstva--seeing; krpaya--out of mercy; bhrsa-piditah--being very much aggrieved; sudyumnasya--of Sudyumna; asayan--desiring; pumstvam--the maleness; upadhavata--began to worship; sankaram--Lord Siva.

TRANSLATION

Upon seeing Sudyumna's deplorable condition, Vasistha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasistha again began to worship Lord Sankara [Siva].

TEXTS 38-39

TEXT

tustas tasmai sa bhagavan
rsaye priyam avahan
svam ca vacam rtam kurvann
idam aha visampate

masam puman sa bhavita
masam stri tava gotrajah
ittham vyavasthaya kamam
sudyumno 'vatu medinim

SYNONYMS

tustah--being pleased; tasmai--unto Vasistha; sah--he (Lord Siva); bhagavan--the most powerful; rsaye--unto the great sage; priyam avahan--just to please him; svam ca--his own; vacam--word; rtam--true; kurvan--and keeping; idam--this; aha--said; visampate--O King Pariksit; masam--one month; puman--male; sah--Sudyumna; bhavita--will become; masam--an other month; stri--female; tava--your; gotra-jah--disciple born in your disciplic succession; ittham--in this way; vyavasthaya--by settlement; kamam--according to desire; sudyumnah--King Sudyumna; avatu--may rule; medinim--the world.

TRANSLATION

O King Pariksit, Lord Siva was pleased with Vasistha. Therefore, to satisfy him and to keep his own word to Parvati, Lord Siva said to that saintly person, "Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes."

PURPORT

The word gotrajah is significant in this connection. Brahmanas generally act as spiritual masters of two dynasties. One is their disciplic succession, and the other is the dynasty born of their semen. Both descendants belong to the same gotra, or dynasty. In the Vedic system we sometimes find that both brahmanas and ksatriyas and even vaisyas come in the disciplic succession of the same rsis. Because the gotra and dynasty are one, there is no difference between the disciples

and the family born of the semen. The same system still prevails in Indian society, especially in regard to marriage, for which the gotra is calculated. Here the word gotraja refers to those born in the same dynasty, whether they be disciples or members of the family.

TEXT 40

TEXT

acaryanugrahat kamam
labdhva pumstvam vyavasthaya
palayam asa jagatim
nabhyanandan sma tam prajah

SYNONYMS

acarya-anugrahat--by the mercy of the spiritual master; kamam--desired; labdhva--having achieved; pumstvam--maleness; vyavasthaya--by this settlement of Lord Siva; palayam asa--he ruled; jagatim--the whole world; na abhyanandan sma--were not satisfied with; tam--to the king; prajah--the citizens.

TRANSLATION

Thus being favored by the spiritual master, according to the words of Lord Siva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

PURPORT

The citizens could understand that the king was transformed into a female every alternate month and therefore could not discharge his royal duty. Consequently they were not very satisfied.

TEXT 41

TEXT

tasyotkalo gayo rajan
vimalas ca trayah sutah
daksina-patha-rajano
babhuvur dharma-vatsalah

SYNONYMS

tasya--of Sudyumna; utkalah--by the name Utkala; gayah--by the name Gaya; rajan--O King Pariksit; vimalah ca--and Vimala; trayah--three; sutah--sons; daksina-patha--of the southern part of the world; rajanah--kings; babhuvuh--they became; dharma-vatsalah--very religious.

TRANSLATION

O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the Daksina-patha.

TEXT 42

TEXT

tatah parinate kale
pratisthana-patih prabhuh
pururavasa utsrjya
gam putraya gato vanam

SYNONYMS

tatah--thereafter; parinate kale--when the time was ripe; pratisthana-patih--the master of the kingdom; prabhuh--very powerful; pururavase--unto Pururava; utsrjya--delivering; gam--the world; putraya--unto his son; gatah--departed; vanam--to the forest.

TRANSLATION

Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Pururava and entered the forest.

PURPORT

According to the Vedic system, one within the institution of varna and asrama must leave his family life after he reaches fifty years of age (pancasad urdhvam vanam vrajet). Thus Sudyumna followed the prescribed regulations of varnasrama by leaving the kingdom and going to the forest to complete his spiritual life.

Thus end the Bhaktivedanta purports of the Ninth Canto, First Chapter, of the Srimad-Bhagavatam, entitled "King Sudyumna Becomes a Woman."

Chapter Two

The Dynasties of the Sons of Manu

This Second Chapter describes the dynasties of the sons of Manu, headed by Karusa.

After Sudyumna accepted the order of vanaprastha and departed for the forest, Vaivasvata Manu, being desirous of sons, worshiped the Supreme Personality of Godhead and consequently begot ten sons like Maharaja Iksvaku, all of whom were like their father. One of these sons, Prsadhra, was engaged in the duty of protecting cows at night with a sword in his hand. Following the order of his spiritual master, he would stand in this way for the entire night. Once, in the darkness of night, a tiger seized a cow from the cowshed, and when Prsadhra came to know this, he took a sword in his hand and followed the tiger. Unfortunately, when he finally approached the tiger, he could not distinguish between the cow and the tiger in the dark, and thus he killed the cow. Because of this, his spiritual master cursed him to take birth in a sudra family, but Prsadhra practiced mystic yoga, and in bhakti-yoga he worshiped the Supreme Personality of Godhead. Then he voluntarily entered a blazing forest fire, thus relinquishing his material body and going back home, back to Godhead.

Kavi, the youngest son of Manu, was a great devotee of the Supreme Personality of Godhead from his very childhood. From Manu's son known as Karusa, a sect of ksatriyas known as Karusas was generated. Manu also had a son known as Dhrsta, from whom another sect of ksatriyas was generated, but although they were born of one who had the qualities of a ksatriya, they became brahmanas. From Nrga, another son of Manu, came the sons and grandsons known as Sumati, Bhutajyoti and Vasu. From Vasu, in succession, came Pratika, and from him came Oghavan. Descending in order from the

seminal dynasty of Narisyanta, another son of Manu, were Citrasena, Rksa, Midhvan, Purna, Indrasena, Vitihotra, Satyasrava, Urusrava, Devadatta and Agnivesya. From the ksatriya known as Agnivesya came the celebrated brahmana dynasty known as Agnivesyayana. From the seminal dynasty of Dista, another son of Manu, came Nabhaga, and from him in succession came Bhalandana, Vatsapriti, Pramsu, Pramati, Khanitra, Caksusa, Vivimsati, Rambha, Khaninetra, Karandhama, Aviksit, Marutta, Dama, Rajyavardhana, Sudhrti, Nara, Kevala, Dhundhuman, Vegavan, Budha and Trnabindu. In this way, many sons and grandsons were born in this dynasty. From Trnabindu came a daughter named Ilavila, from whom Kuvera took birth. Trnabindu also had three sons, named Visala, Sunyabandhu and Dhumraketu. The son of Visala was Hemacandra, his son was Dhumraksa, and his son was Samyama. The sons of Samyama were Devaja and Krsasva. Krsasva's son, Somadatta, performed an Asvamedha sacrifice, and by worshiping the Supreme Personality of Godhead, Visnu, he achieved the supreme perfection of going back home, back to Godhead.

TEXT 1

TEXT

sri-suka uvaca
evam gate 'tha sudyumne
manur vaivasvatah sute
putra-kamah tapas tepe
yamunayam satam samah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; gate--had accepted the order of vanaprastha; atha--thereafter; sudyumne--when Sudyumna; manuh vaivasvatah--Vaivasvata Manu, known as Sraddhadeva; sute--his son; putra-kamah--desiring to get sons; tapah tepe--executed severe austerities; yamunayam--on the bank of the Yamuna; satam samah--for one hundred years.

TRANSLATION

Sukadeva Gosvami said: Thereafter, when his son Sudyumna had thus gone to the forest to accept the order of vanaprastha, Vaivasvata Manu [Sraddhadeva], being desirous of getting more sons, performed severe austerities on the bank of the Yamuna for one hundred years.

TEXT 2

TEXT

tato 'yajam manur devam
apatyartham harim prabhum
iksvaku-purvajan putran
lebhe sva-sadrsan dasa

SYNONYMS

tatah--thereafter; ayajat--worshiped; manuh--Vaivasvata Manu; devam--unto the Supreme Personality of Godhead; apatya-artham--with a desire to get sons; harim--unto Hari, the Supreme Personality of Godhead; prabhum--

the Lord; iksvaku-purva-jan--of whom the eldest was named Iksvaku;
putran--sons; lebhe--got; sva-sadrsan--exactly like himself; dasa--ten.

TRANSLATION

Then, because of this desire for sons, the Manu known as Sraddhadeva worshiped the Supreme Lord, the Personality of Godhead, the Lord of the demigods. Thus he got ten sons exactly like himself. Among them all, Iksvaku was the eldest.

TEXT 3

TEXT

prsadhras tu manoh putro
go-palo guruna krtah
palayam asa ga yatto
ratryam virasana-vratah

SYNONYMS

prsadhrah tu--among them, Prsadhra; manoh--of Manu; putrah--the son;
go-palah--herding cows; guruna--by the order of his spiritual master;
krtah--having been engaged; palayam asa--he protected; gah--cows; yattah--
so engaged; ratryam--at night; virasana-vratah--taking the vow of
virasana, standing with a sword.

TRANSLATION

Among these sons, Prsadhra, following the order of his spiritual master, was engaged as a protector of cows. He would stand all night with a sword to give the cows protection.

PURPORT

One who becomes virasana takes the vow to stand all night with a sword to give protection to the cows. Because Prsadhra was engaged in this way, it is to be understood that he had no dynasty. We can further understand from this vow accepted by Prsadhra how essential it is to protect the cows. Some son of a ksatriya would take this vow to protect the cows from ferocious animals, even at night. What then is to be said of sending cows to slaughterhouses? This is the most sinful activity in human society.

TEXT 4

TEXT

ekada pravisad gostham
sardulo nisi varsati
sayana gava utthaya
bhitas ta babhramur vraje

SYNONYMS

ekada--once upon a time; pravisat--entered; gostham--the land of the cowshed; sardulah--a tiger; nisi--at night; varsati--while it was raining; sayanah--lying down; gavah--cows; utthaya--getting up; bhitah--

fearing; tah--all of them; babhramuh--scattered here and there; vraje--in the land surrounding the cowshed.

TRANSLATION

Once at night, while it was raining, a tiger entered the land of the cowshed. Upon seeing the tiger, all the cows, who were lying down, got up in fear and scattered here and there on the land.

TEXTS 5-6

TEXT

ekam jagraha balavan
sa cukrosa bhayatura
tasyas tu kranditam srutva
prsadhro 'nusasara ha

khadgam adaya tarasa
pralinodu-gane nisi
ajanann acchinod babhroh
sirah sardula-sankaya

SYNONYMS

ekam--one of the cows; jagraha--seized; balavan--the strong tiger; sa--that cow; cukrosa--began to cry; bhaya-atura--in distress and fear; tasyah--of her; tu--but; kranditam--the screaming; srutva--hearing; prsadhrah--Prsadhra; anusasara ha--followed; khadgam--sword; adaya--taking; tarasa--very hastily; pralina-udu-gane--when the stars were covered by clouds; nisi--at night; ajanan--without knowledge; acchinot--cut off; babhroh--of the cow; sirah--the head; sardula-sankaya--mistaking it for the head of the tiger.

TRANSLATION

When the very strong tiger seized the cow, the cow screamed in distress and fear, and Prsadhra, hearing the screaming, immediately followed the sound. He took up his sword, but because the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows' head with great force.

TEXT 7

TEXT

vyaghro 'pi vrkna-sravano
nistrimsagrahatah tatah
niscakrama bhramam bhito
raktam pathi samutsrjan

SYNONYMS

vyaghras--the tiger; api--also; vrkna-sravanah--its ear being cut off; nistrimsa-agra-ahatah--because of being cut by the tip of the sword; tatah--thereafter; niscakrama--fled (from that place); bhramam--very much; bhita--being afraid; raktam--blood; pathi--on the road; samutsrjan--discharging.

TRANSLATION

Because the tiger's ear had been cut by the edge of the sword, the tiger was very afraid, and it fled from that place, while bleeding on the street.

TEXT 8

TEXT

manyamano hatam vyaghram
prsadhrah para-vira-ha
adraksit sva-hatam babhrum
vyustayam nisi duhkhithah

SYNONYMS

manyamanah--thinking that; hatam--has been killed; vyaghram--the tiger; prsadhrah--Manu's son Prsadhra; para-vira-ha--although quite able to punish the enemy; adraksit--saw; sva-hatam--had been killed by him; babhrum--the cow; vyustayam nisi--when the night had passed (in the morning); duhkhithah--became very much unhappy.

TRANSLATION

In the morning, when Prsadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

TEXT 9

TEXT

tam sasapa kulacaryah
krtagasam akamatah
na ksatra-bandhuh sudras tvam
karmana bhavitamuna

SYNONYMS

tam--him (Prsadhra); sasapa--cursed; kula-acaryah--the family priest, Vasistha; krtaga--because of committing the great sin of killing a cow; akamatah--although he did not want to do it; na--not; ksatra-bandhuh--the family member of a ksatriya; sudrah tvam--you have behaved like a sudra; karmana--therefore by your fruitive reaction; bhavita--you shall become a sudra; amuna--because of killing the cow.

TRANSLATION

Although Prsadhra had committed the sin unknowingly, his family priest, Vasistha, cursed him, saying, "In your next life you shall not be able to become a ksatriya. Instead, you shall take birth as a sudra because of killing the cow."

PURPORT

It appears that Vasistha was not free from tamo-guna, the mode of ignorance. As the family priest or spiritual master of Prsadhra, Vasistha should have taken Prsadhra's offense very lightly, but instead Vasistha cursed him to become a sudra. It is the duty of a family priest not to curse a disciple but to give him relief through the performance of some sort of atonement. Vasistha, however, did just the opposite. Therefore Srila Visvanatha Cakravarti Thakura says that he was durmati; in other words, his intelligence was not very good.

TEXT 10

TEXT

evam saptas tu guruna
pratyagrhnat krtanjali
adharayat vratam vira
urdhva-reta muni-priyam

SYNONYMS

evam--in this way; saptah--having been cursed; tu--but; guruna--by his spiritual master; pratyagrhnat--he (Prsadhra) accepted; krt-anjali--with folded hands; adharayat--took up, assumed; vratam--the vow of brahmacarya; virah--that hero; urdhva-retah--having controlled his senses; muni-priyam--which is approved by the great sages.

TRANSLATION

When the hero Prsadhra was thus cursed by his spiritual master, he accepted the curse with folded hands. Then, having controlled his senses, he took the vow of brahmacarya, which is approved by all great sages.

TEXTS 11-13

TEXT

vasudeve bhagavati
sarvatmani pare 'male
ekantitvam gato bhaktya
sarva-bhuta-suhrt samah

vimukta-sangah santatma
samyatakso 'parigraha
yad-rcchayopapannena
kalpayan vrttim atmanah

atmany atmanam adhaya
jnana-trptah samahitah
vicacara mahim etam
jadandha-badhirakrtih

SYNONYMS

vasudeve--unto the Supreme Personality of Godhead; bhagavati--unto the Lord; sarva-atmani--unto the Supersoul; pare--unto the Transcendence; amale--unto the Supreme person, who is without material contamination; ekantitvam--rendering devotional service without diversion; gatah--being situated in that position; bhaktya--because of pure devotion; sarva-

bhuta-suhrt samah--because of being a devotee, friendly and equal to everyone; vimukta-sangah--without material contamination; santa-atma--a peaceful attitude; samyata--self-controlled; aksah--the vision of whom; aparigraha--without accepting any charity from anyone else; yat-rcchaya--by the grace of the Lord; upapannena--by whatever was available for bodily necessities; kalpayan--in this way arranging; vrttim--the necessities of the body; atmanah--for the benefit of the soul; atmani--within the mind; atmanam--the Supreme Soul, the Personality of Godhead; adhaya--keeping always; jnana-trptah--fully satisfied in transcendental knowledge; samahitah--always in trance; vicacara--traveled all over; mahim--the earth; etam--this; jada--dumb; andha--blind; badhira--deaf; akrtih--appearing as if.

TRANSLATION

Thereafter, Prsadhra gained relief from all responsibilities, became peaceful in mind, and established control over all his senses. Being unaffected by material conditions, being pleased with whatever was available by the grace of the Lord to maintain body and soul together, and being equal toward everyone, he gave full attention to the Supreme Personality of Godhead, Vasudeva, who is the transcendental Supersoul, free from material contamination. Thus Prsadhra, fully satisfied in pure knowledge, always keeping his mind on the Supreme Personality of Godhead, achieved pure devotional service to the Lord and began traveling all over the world, without affection for material activities, as if he were deaf, dumb and blind.

TEXT 14

TEXT

evam vrtto vanam gatva
drstva davagnim utthitam
tenopayukta-karano
brahma prapa param munih

SYNONYMS

evam vrttah--being situated in such an order of life; vanam--to the forest; gatva--after going; drstva--when he saw; dava-agnim--a forest fire; utthitam--existing there; tena--by that (fire); upayukta-karanah--engaging all the senses of the body by burning; brahma--transcendence; prapa--he achieved; param--the ultimate goal; munih--as a great saintly person.

TRANSLATION

With this attitude, Prsadhra became a great saint, and when he entered the forest and saw a blazing forest fire, he took this opportunity to burn his body in the fire. Thus he achieved the transcendental, spiritual world.

PURPORT

The Lord says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah

tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Prsadhra, because of his karma, was cursed to take his next birth as a sudra, but because he took to saintly life, specifically concentrating his mind always upon the Supreme Personality of Godhead, he became a pure devotee. Immediately after giving up his body in the fire, he reached the spiritual world, as mentioned in Bhagavad-gita (mam eti), as a result of his devotional situation. Devotional service performed by thinking of the Supreme Personality of Godhead is so powerful that although Prsadhra was cursed he avoided the terrible consequence of becoming a sudra and instead returned home, back to Godhead. As stated in Brahma-samhita (5.54):

yas tv indra-gopam athavendram aho sva-karma-
bandhanurupa-phala-bhajanam atanoti
karmani nirdahati kintu ca bhakti-bhajam
govindam adi-purusam tam aham bhajami

Those who engage in devotional service are unaffected by the results of their material activities. Otherwise, everyone, from the smallest microbe up to the King of heaven, Indra, is subject to the laws of karma. A pure devotee, being always engaged in the service of the Lord, is exempt from these laws.

TEXT 15

TEXT

kaviih kaniyan visayesu nihsprho
visrjya rajyam saha bandhubhir vanam
nivesya citte purusam sva-rocisam
vivesa kaisora-vayah param gatah

SYNONYMS

kaviih--another son, known as Kavi; kaniyan--who was the youngest; visayesu--in material enjoyments; nihsprhah--being without attachment; visrjya--after giving up; rajyam--his father's property, the kingdom; saha bandhubhir--accompanied by friends; vanam--the forest; nivesya--keeping always; citte--within the core of the heart; purusam--the Supreme Person; sva-rocisam--self-effulgent; vivesa--entered; kaisora-vayah--a young man not fully in youth; param--the transcendental world; gatah--entered.

TRANSLATION

Being reluctant to accept material enjoyment, Manu's youngest son, whose name was Kavi, gave up the kingdom before attaining full youth. Accompanied by his friends, he went to the forest, always thinking of the self-effulgent Supreme Personality of Godhead within the core of his heart. Thus he attained perfection.

TEXT 16

TEXT

karusan manavad asan
karusah ksatra-jatayah
uttara-patha-goptaro
brahmanya dharma-vatsalah

SYNONYMS

karusat--from Karusa; manavat--from the son of Manu; asan--there was; karusah--called the Karusas; ksatra-jatayah--a group of ksatriyas; utara--northern; patha--of the direction; goptarah--kings; brahmanyah--celebrated protectors of the brahminical culture; dharma-vatsalah--extremely religious.

TRANSLATION

From Karusa, another son of Manu, came the Karusa dynasty, a family of ksatriyas. The Karusa ksatriyas were the kings of the northern direction. They were celebrated protectors of brahminical culture and were all firmly religious.

TEXT 17

TEXT

dhrstad dharstam abhut ksatram
brahma-bhuyam gatam ksitau
nrgasya vamsah sumatir
bhutajyotis tato vasuh

SYNONYMS

dhrstat--from Dhrsta, another son of Manu; dharstam--a caste of the name Dharsta; abhut--was produced; ksatram--belonging to the ksatriya group; brahma-bhuyam--the position of brahmanas; gatam--had achieved; ksitau--on the surface of the world; nrgasya--of Nrga, another son of Manu; vamsah--the dynasty; sumatih--of the name Sumati; bhutajyotih--of the name Bhutajyoti; tatah--thereafter; vasuh--by the name Vasu.

TRANSLATION

From the son of Manu named Dhrsta came a ksatriya caste called Dharsta, whose members achieved the position of brahmanas in this world. Then, from the son of Manu named Nrga came Sumati. From Sumati came Bhutajyoti, and from Bhutajyoti came Vasu.

PURPORT

Here it is said, ksatram brahma-bhuyam gatam ksitau: although the Dharstas belonged to the ksatriya caste, they were able to convert themselves into brahmanas. This gives clear evidence supporting the following statement by Narada (Bhag. 7.11.35):

yasya yal laksanam proktam
pumso varnabhivyanjakam
yad anyatrapi drsyeta
tat tenaiva vinirdiset

If the qualities of one group are found in the men of another, those men should be recognized by their qualities, by their symptoms, not by the caste of the family in which they were born. Birth is not at all important; it is one's qualities that are stressed in all Vedic literature.

TEXT 18

TEXT

vasoh pratikas tat-putra
oghavan oghavat-pita
kanya caughthavi nama
sudarsana uvaha tam

SYNONYMS

vasoh--of Vasu; pratikah--named Pratika; tat-putrah--his son; oghavan--named Oghavan; oghavat-pita--who was the father of Oghavan; kanya--his daughter; ca--also; oghavati--Oghavati; nama--by the name; sudarsanah--Sudarsana; uvaha--married; tam--that daughter (Oghavati).

TRANSLATION

The son of Vasu was Pratika, whose son was Oghavan. Oghavan's son was also known as Oghavan, and his daughter was Oghavati. Sudarsana married that daughter.

TEXT 19

TEXT

citraseno narisyantad
rksas tasya suto 'bhavat
tasya midhvams tatah purna
indrasenas tu tat-sutah

SYNONYMS

citrasenah--one named Citrasena; narisyantat--from Narisyanta, another son of Manu; rksah--Rksa; tasya--of Citrasena; sutah--the son; abhavad--became; tasya--of him (Rksa); midhvan--Midhvan; tatah--from him (Midhvan); purnah--Purna; indrasenah--Indrasena; tu--but; tat-sutah--the son of him (Purna).

TRANSLATION

From Narisyanta came a son named Citrasena and from him a son named Rksa. From Rksa came Midhvan, from Midhvan came Purna, and from Purna came Indrasena.

TEXT 20

TEXT

vitihotras tv indrasenat
tasya satyasrava abhut

urusravah sutas tasya
devadattas tato 'bhavat

SYNONYMS

vitihotrah--Vitihotra; tu--but; indrasenat--from Indrasena; tasya--of Vitihotra; satyasravah--known by the name Satyasrava; abhut--there was; urusravah--Urusrava; sutah--was the son; tasya--of him (Satyasrava); devadattah--Devadatta; tatah--from Urusrava; abhavat--there was.

TRANSLATION

From Indrasena came Vitihotra, from Vitihotra came Satyasrava, from Satyasrava came the son named Urusrava, and from Urusrava came Devadatta.

TEXT 21

TEXT

tato 'gnivesyo bhagavan
agnih svayam abhut sutah
kanina iti vikhyato
jatukarnyo mahan rsih

SYNONYMS

tatah--from Devadatta; agnivesyah--a son named Agnivesya; bhagavan--the most powerful; agnih--the fire-god; svayam--personally; abhut--became; sutah--the son; kaninah--Kanina; iti--thus; vikhyatah--was celebrated; jatukarnyah--Jatukarnya; mahan rsih--the great saintly person.

TRANSLATION

From Devadatta came a son known as Agnivesya, who was the fire-god Agni himself. This son, who was a celebrated saint, was well known as Kanina and Jatukarnya.

PURPORT

Agnivesya was also known as Kanina and Jatukarnya.

TEXT 22

TEXT

tato brahma-kulam jatam
agnivesyayanam nrpa
narisyantanvayah prokto
dista-vamsam atah srnu

SYNONYMS

tatah--from Agnivesya; brahma-kulam--a dynasty of brahmanas; jatam--was generated; agnivesyayanam--known as Agnivesyayana; nrpa--O King Pariksit; narisyanta--of Narisyanta; anvayah--descendants; proktah--have been explained; dista-vamsam--the dynasty of Dista; atah--hereafter; srnu--hear.

TRANSLATION

O King, from Agnivesya came a brahminical dynasty known as Agnivesyayana. Now that I have described the descendants of Narisyanta, let me describe the descendants of Dista. Please hear from me.

TEXTS 23-24

TEXT

nabhago dista-putro 'nyah
karmana vaisyatam gatah
bhalandanah sutas tasya
vatsapritir bhalandanat

vatsapriteh sutah pramsus
tat-sutam pramatim viduh
khanitrah pramates tasmac
caksuso 'tha vivimsatih

SYNONYMS

nabhagah--by the name Nabhaga; dista-putrah--the son of Dista; anyah--another; karmana--by occupation; vaisyatam--the order of the vaisyas; gatah--achieved; bhalandanah--by the name Bhalandana; sutah--son; tasya--of him (Nabhaga); vatsapritih--by the name Vatsapriti; bhalandanat--from Bhalandana; vatsapriteh--from Vatsapriti; sutah--the son; pramsuh--was named Pramsu; tat-sutam--the son of him (Pramsu); pramatim--was named Pramati; viduh--you should understand; khanitrah--was named Khanitra; pramateh--from Pramati; tasmac--from him (Khanitra); caksusah--was named Caksusa; atha--thus (from Caksusa); vivimsatih--the son named Vivimsati.

TRANSLATION

Dista had a son by the name Nabhaga. This Nabhaga, who was different from the Nabhaga described later, became a vaisya by occupational duty. The son of Nabhaga was known as Bhalandana, the son of Bhalandana was Vatsapriti, and his son was Pramsu. Pramsu's son was Pramati, Pramati's son was Khanitra, Khanitra's son was Caksusa, and his son was Vivimsati.

PURPORT

From Manu, one son became a ksatriya, another a brahmana, and another a vaisya. This confirms the statement by Narada Muni, yasya yal laksanam proktam pumso varnabhivyanjakam (Bhag. 7.11.35). One should always remember that brahmanas, ksatriyas and vaisyas should never be regarded as members of a caste by birth. A brahmana may be changed into a ksatriya, and a ksatriya into a brahmana. Similarly, a brahmana or ksatriya may be changed into a vaisya, and a vaisya into a brahmana or ksatriya. This is confirmed in Bhagavad-gita (catur-varnyam maya srstam guna-karma-vibhagasah). So one is a brahmana, ksatriya or vaisya never by birth, but by quality. There is a great need of brahmanas. Therefore, in the Krsna consciousness movement, we are trying to train some brahmanas to guide human society. Because at present there is a scarcity of brahmanas, the brain of human society is lost. Because practically everyone is a sudra, no one at the present moment can guide the members of society to the proper path by which to achieve perfection in life.

TEXT 25

TEXT

vivimsateh suto rambhah
khaninetra 'sya dharmikah
karandhamo maharaja
tasyasid atmajo nrpa

SYNONYMS

vivimsateh--from Vivimsati; sutah--the son; rambhah--named Rambha;
khaninetrah--named Khaninetra; asya--of Rambha; dharmikah--very
religious; karandhamah--named Karandhama; maharaja--O King; tasya--of him
(Khaninetra); asit--was; atmajah--the son; nrpa--O King.

TRANSLATION

The son of Vivimsati was Rambha, whose son was the great and religious
King Khaninetra. O King, the son of Khaninetra was King Karandhama.

TEXT 26

TEXT

tasyaviksit suto yasya
maruttas cakravarty abhut
samvarto 'yajayad yam vai
maha-yogy angirah-sutah

SYNONYMS

tasya--of him (Karandhama); aviksit--named Aviksit; sutah--the son;
yasya--of whom (Aviksit); maruttah--(the son) named Marutta; cakravarti--
the emperor; abhut--became; samvartah--Samvarta; ayajayat--engaged in
performing sacrifice; yam--unto whom (Marutta); vai--indeed; maha-yogi--
the great mystic; angirah-sutah--the son of Angira.

TRANSLATION

From Karandhama came a son named Aviksit, and from Aviksit a son named
Marutta, who was the emperor. The great mystic Samvarta, the son of
Angira, engaged Marutta in performing a sacrifice [yajna].

TEXT 27

TEXT

maruttasya yatha yajno
na tathanyo 'sti kascana
sarvam hiranmayam tv asid
yat kincic casya sobhanam

SYNONYMS

maruttasya--of Marutta; yatha--as; yajnah--performance of sacrifice;
na--not; tatha--like that; anyah--any other; asti--there is; kascana--

anything; sarvam--everything; hiran-mayam--made of gold; tu--indeed; asit--there was; yat kincit--whatever he had; ca--and; asya--of Marutta; sobhanam--extremely beautiful.

TRANSLATION

The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. Indeed, no other sacrifice could compare to his.

TEXT 28

TEXT

amadyad indrah somena
daksinabhir dvijatayah
marutah parivestaro
visvedevah sabha-sadah

SYNONYMS

amadyat--became intoxicated; indrah--the King of heaven, Lord Indra; somena--by drinking the intoxicant soma-rasa; daksinabhih--by receiving sufficient contributions; dvijatayah--the brahminical group; marutah--the airs; parivestarah--offering the foodstuffs; visvedevah--universal demigods; sabha-sadah--members of the assembly.

TRANSLATION

In that sacrifice, King Indra became intoxicated by drinking a large quantity of soma-rasa. The brahmanas received ample contributions, and therefore they were satisfied. For that sacrifice, the various demigods who control the winds offered foodstuffs, and the Visvedevas were members of the assembly.

PURPORT

Because of the yajna performed by Marutta, everyone was pleased, especially the brahmanas and ksatriyas. Brahmanas are interested in receiving contributions as priests, and ksatriyas are interested in drinking. All of them, therefore, were satisfied with their different engagements.

TEXT 29

TEXT

maruttasya damah putras
tasyasid rajyavardhanah
sudhrtis tat-suto jajne
saudhrteyo narah sutah

SYNONYMS

maruttasya--of Marutta; damah--(was named) Dama; putrah--the son; tasya--of him (Dama); asit--there was; rajya-varadhanah--named Rajyavardhana, or one who can expand the kingdom; sudhrtih--was named

Sudhrti; tat-sutah--the son of him (Rajyavardhana); jajne--was born;
saudhrteyah--from Sudhrti; narah--named Nara; sutah--the son.

TRANSLATION

Marutta's son was Dama, Dama's son was Rajyavardhana, Rajyavardhana's
son was Sudhrti, and his son was Nara.

TEXT 30

TEXT

tat-sutah kevalas tasmad
dhundhuman vegavams tatah
budhas tasyabhavad yasya
trnabindur mahipatih

SYNONYMS

tat-sutah--the son of him (Nara); kevalah--was named Kevala; tasmad--
from him (Kevala); dhundhuman--a son was born named Dhundhuman; vegavan--
named Vegavan; tatah--from him (Dhundhuman); budhah--named Budha; tasya--
of him (Vegavan); abhavad--there was; yasya--of whom (Budha); trnabinduh--
a son named Trnabindu; mahipatih--the king.

TRANSLATION

The son of Nara was Kevala, and his son was Dhundhuman, whose son was
Vegavan. Vegavan's son was Budha, and Budha's son was Trnabindu, who
became the king of this earth.

TEXT 31

TEXT

tam bheje 'lambusa devi
bhajaniya-gunalayam
varapsara yatah putrah
kanya celavilabhavat

SYNONYMS

tam--him (Trnabindu); bheje--accepted as husband; alambusa--the girl
Alambusa; devi--goddess; bhajaniya--worthy of accepting; guna-alayam--the
reservoir of all good qualities; vara-apsarah--the best of the Apsaras;
yatah--from whom (Trnabindu); putrah--some sons; kanya--a daughter; ca--
and; ilavila--named Ilavila; abhavad--was born.

TRANSLATION

The best of the Apsaras, the highly qualified girl named Alambusa,
accepted the similarly qualified Trnabindu as her husband. She gave birth
to a few sons and a daughter known as Ilavila.

TEXT 32

TEXT

yasyam utpadayam asa
visrava dhanadam sutam
pradaya vidyam paramam
rsir yogesvarah pituh

SYNONYMS

yasyam--in whom (Ilavila); utpadayam asa--gave birth; visravah--
Visrava; dhana-dam--Kuvera, or one who gives money; sutam--to a son;
pradaya--after receiving; vidyam--absolute knowledge; paramam--supreme;
rsih--the great saintly person; yoga-isvarah--master of mystic yoga;
pituh--from his father.

TRANSLATION

After the great saint Visrava, the master of mystic yoga, received
absolute knowledge from his father, he begot in the womb of Ilavila the
greatly celebrated son known as Kuvera, the giver of money.

TEXT 33

TEXT

visalah sunyabandhus ca
dhumraketus ca tat-sutah
visalo vamsa-krd raja
vaisalim nirmame purim

SYNONYMS

visalah--named Visala; sunyabandhuh--named Sunyabandhu; ca--also;
dhumraketuh--named Dhumraketu; ca--also; tat-sutah--the sons of
Trnabindu; visalah--among the three, King Visala; vamsa-krt--made a
dynasty; raja--the king; vaisalim--by the name Vaisali; nirmame--
constructed; purim--a palace.

TRANSLATION

Trnabindu had three sons, named Visala, Sunyabandhu and Dhumraketu.
Among these three, Visala created a dynasty and constructed a palace
called Vaisali.

TEXT 34

TEXT

hemacandrah sutas tasya
dhumraksas tasya catmajah
tat-putrat samyamad asit
krsasvah saha-devajah

SYNONYMS

hemacandrah--was named Hemacandra; sutah--the son; tasya--of him
(Visala); dhumraksah--was named Dhumraksa; tasya--of him (Hemacandra);
ca--also; atmajah--the son; tat-putrat--from the son of him (Dhumraksa);
samyamat--from he who was named Samyama; asit--there was; krsasvah--
Krsasva; saha--along with; devajah--Devaja.

TRANSLATION

The son of Visala was known as Hemacandra, his son was Dhumraksa, and his son was Samyama, whose sons were Devaja and Krsasva.

TEXTS 35-36

TEXT

krsasvat somadatto 'bhud
yo 'svamedhair idaspatim
istva purusam apagryam
gatim yogesvarasritam

saumadattis tu sumatis
tat-putro janamejayah
ete vaisala-bhupalas
trnabindor yasodharah

SYNONYMS

krsasvat--from Krsasva; somadattah--a son named Somadatta; abhut--there was; yah--he who (Somadatta); asvamedhaih--by the performance of asvamedha sacrifices; idaspatim--unto Lord Visnu; istva--after worshiping; purusam--Lord Visnu; apa--achieved; agryam--the best of all; gatim--the destination; yogesvara-asritam--the place occupied by great mystic yogis; saumadattih--the son of Somadatta; tu--but; sumatih--a son named Sumati; tat-putrah--the son of him (Sumati); janamejayah--was named Janamejaya; ete--all of them; vaisala-bhupalah--the kings in the dynasty of Vaisala; trnabindoh yasa-dharah--continued the fame of King Trnabindu.

TRANSLATION

The son of Krsasva was Somadatta, who performed asvamedha sacrifices and thus satisfied the Supreme Personality of Godhead, Visnu. By worshiping the Supreme Lord, he achieved the most exalted post, a residence on the planet to which great mystic yogis are elevated. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Visala properly maintained the celebrated position of King Trnabindu.

Thus end the Bhaktivedanta purports of the Ninth Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "The Dynasties of the Sons of Manu."
Chapter Three

The Marriage of Sukanya and Cyavana Muni

This chapter describes the dynasty of Saryati, another son of Manu, and also tells about Sukanya and Revati.

Devajna Saryati gave instructions about what to do in the ritualistic ceremony observed on the second day of the yajna of the Angirasas. One day, Saryati, along with his daughter, known as Sukanya, went to the asrama of Cyavana Muni. There Sukanya saw two glowing substances within a hole of earthworms, and by chance she pierced those two glowing substances. As soon as she did this, blood began to ooze from that hole. Consequently, King Saryati and his companions suffered from constipation and inability to pass urine. When the King asked why circumstances had suddenly changed, he found that Sukanya was the cause of this misfortune.

Then they all offered prayers to Cyavana Muni just to satisfy him according to his own desire, and Devajna Saryati offered his daughter to Cyavana Muni, who was a very old man.

When the heavenly physicians the Asvini-kumara brothers once visited Cyavana Muni, the muni requested them to give him back his youth. These two physicians took Cyavana Muni to a particular lake, in which they bathed and regained full youth. After this, Sukanya could not distinguish her husband. She then surrendered unto the Asvini-kumaras, who were very satisfied with her chastity and who therefore introduced her again to her husband. Cyavana Muni then engaged King Saryati in performing the soma-yajna and gave the Asvini-kumaras the privilege to drink soma-rasa. The King of heaven, Lord Indra, became very angry at this, but he could do no harm to Saryati. Henceforward, the Asvini-kumara physicians were able to share in the soma-rasa.

Saryati later had three sons, named Uttanabarhi, Anarta and Bhurisen. Anarta had one son, whose name was Revata. Revata had one hundred sons, of whom the eldest was Kakudmi. Kakudmi was advised by Lord Brahma to offer his beautiful daughter, Revati, to Baladeva, who belongs to the visnu-tattva category. After doing this, Kakudmi retired from family life and entered the forest of Badarikasrama to execute austerities and penances.

TEXT 1

TEXT

sri-suka uvaca
saryatir manavo raja
brahmisthah sambabhava ha
yo va angirasam satre
dvitiam ahah ucivan

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; saryatih--the king named Saryati; manavah--the son of Manu; raja--ruler; brahmisthah--completely in awareness of Vedic knowledge; sambabhava ha--so he became; yah--one who; va--either; angirasam--of the descendants of Angira; satre--in the arena of sacrifice; dvitiam ahah--the functions to be performed on the second day; ucivan--narrated.

TRANSLATION

Sri Sukadeva Gosvami continued: O King, Saryati, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the functions for the second day of the yajna to be performed by the descendants of Angira.

TEXT 2

TEXT

sukanya nama tasyasit
kanya kamala-locana
taya sardham vana-gato
hy agamac cyavanasramam

SYNONYMS

sukanya--Sukanya; nama--by name; tasya--of him (Saryati); asit--there was; kanya--a daughter; kamala-locana--lotus-eyed; taya sardham--with her; vana-gatah--having entered the forest; hi--indeed; agamat--he went; cyavana-asramam--to the asrama cottage of Cyavana Muni.

TRANSLATION

Saryati had a beautiful lotus-eyed daughter named Sukanya, with whom he went to the forest to see the asrama of Cyavana Muni.

TEXT 3

TEXT

sa sakhibhih parivrta
vicinvanti anghripan vane
valmika-randhre dadrse
khadyote iva jyotisi

SYNONYMS

sa--that Sukanya; sakhibhih--by her friends; parivrta--surrounded; vicinvanti--collecting; anghripan--fruits and flowers from the trees; vane--in the forest; valmika-randhre--in the hole of an earthworm; dadrse--observed; khadyote--two luminaries; iva--like; jyotisi--two shining things.

TRANSLATION

While that Sukanya, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an earthworm two things glowing like luminaries.

TEXT 4

TEXT

te daiva-codita bala
jyotisi kantakena vai
avidhyan mugdha-bhavana
susravask tato bahih

SYNONYMS

te--those two; daiva-codita--as if impelled by providence; bala--that young daughter; jyotisi--two glowworms within the hole of the earthworm; kantakena--with a thorn; vai--indeed; avidhyat--pierced; mugdha-bhavana--as if without knowledge; susrava--came out; asrk--blood; tatah--from there; bahih--outside.

TRANSLATION

As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and when they were pierced, blood began to ooze out of them.

TEXT 5

TEXT

sakrn-mutra-nirodho 'bhut
sainikanam ca tat-ksanat
rajarsis tam upalaksya
purusan vismito 'bravit

SYNONYMS

sakrt--of stool; mutra--and of urine; nirodhah--stoppage; abhut--so became; sainikanam--of all the soldiers; ca--and; tat-ksanat--immediately; rajarsih--the King; tam upalaksya--seeing the incident; purusan--to his men; vismitah--being surprised; abravat--began to speak.

TRANSLATION

Thereupon, all the soldiers of Saryati were immediately obstructed from passing urine and stool. Upon perceiving this, Saryati spoke to his associates in surprise.

TEXT 6

TEXT

apy abhadram na yusmabhir
bhargavasya vicesitam
vyaktam kenapi nas tasya
krtam asrama-dusanam

SYNONYMS

api--alas; abhadram--something mischievous; nah--among us; yusmabhih--by ourselves; bhargavasya--of Cyavana Muni; vicesitam--has been attempted; vyaktam--now it is clear; kena api--by someone; nah--among ourselves; tasya--of him (Cyavana Muni); krtam--has been done; asrama-dusanam--pollution of the asrama.

TRANSLATION

How strange it is that one of us has attempted to do something wrong to Cyavana Muni, the son of Bhrgu. It certainly appears that someone among us has polluted this asrama.

TEXT 7

TEXT

sukanya praha pitaram
bhita kincit krtam maya
dve jyotisi ajanantya
nirbhinne kantakena vai

SYNONYMS

sukanya--the girl Sukanya; praha--said; pitaram--unto her father; bhita--being afraid; kincit--something; krtam--has been done; maya--by

me; dve--two; jyotisi--luminous objects; ajanantya--because of ignorance; nirbhinne--have been pierced; kantakena--with a thorn; vai--indeed.

TRANSLATION

Being very much afraid, the girl Sukanya said to her father: I have done something wrong, for I have ignorantly pierced these two luminous substances with a thorn.

TEXT 8

TEXT

duhitus tad vacah srutva
saryatir jata-sadhvasah
munim prasadayam asa
valmikantarhitam sanaih

SYNONYMS

duhituh--of his daughter; tat vacah--that statement; srutva--after hearing; saryatih--King Saryati; jata-sadhvasah--becoming afraid; munim--unto Cyavana Muni; prasadayam asa--tried to appease; valmika-antarhitam--who was sitting within the hole of the earthworm; sanaih--gradually.

TRANSLATION

After hearing this statement by his daughter, King Saryati was very much afraid. In various ways, he tried to appease Cyavana Muni, for it was he who sat within the hole of the earthworm.

TEXT 9

TEXT

tad-abhiprayam ajnaya
pradat duhitaram muneh
krcchran muktas tam amantrya
puram prayat samahitah

SYNONYMS

tat--of Cyavana Muni; abhiprayam--the purpose; ajnaya--understanding; pradat--delivered; duhitaram--his daughter; muneh--unto Cyavana Muni; krcchrat--with great difficulty; muktah--released; tam--the muni; amantrya--taking permission; puram--to his own place; prayat--went away; samahitah--being very contemplative.

TRANSLATION

King Saryati, being very contemplative and thus understanding Cyavana Muni's purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.

PURPORT

The King, after hearing the statement of his daughter, certainly told the great sage Cyavana Muni everything about how his daughter had ignorantly committed such an offense. The muni, however, inquired from the King whether the daughter was married. In this way, the King, understanding the purpose of the great sage Cyavana Muni (tad-abhiprayam ajnaya), immediately gave the muni his daughter in charity and escaped the danger of being cursed. Thus with the permission of the great sage the King returned home.

TEXT 10

TEXT

sukanya cyavanam prapya
patim parama-kopanam
prinayam asa citta-jna
apramattanuvrttibhih

SYNONYMS

sukanya--the girl named Sukanya, the daughter of King Saryati;
cyavanam--the great sage Cyavana Muni; prapya--after obtaining; patim--as her husband; parama-kopanam--who was always very angry; prinayam asa--she satisfied him; citta-jna--understanding the mind of her husband;
apramatta anuvrttibhih--by executing services without being bewildered.

TRANSLATION

Cyavana Muni was very irritable, but since Sukanya had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.

PURPORT

This is an indication of the relationship between husband and wife. A great personality like Cyavana Muni has the temperament of always wanting to be in a superior position. Such a person cannot submit to anyone. Therefore, Cyavana Muni had an irritable temperament. His wife, Sukanya, could understand his attitude, and under the circumstances she treated him accordingly. If any wife wants to be happy with her husband, she must try to understand her husband's temperament and please him. This is victory for a woman. Even in the dealings of Lord Krsna with His different queens, it has been seen that although the queens were the daughters of great kings, they placed themselves before Lord Krsna as His maidservants. However great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband's orders and please him in all circumstances. Then her life will be successful. When the wife becomes as irritable as the husband, their life at home is sure to be disturbed or ultimately completely broken. In the modern day, the wife is never submissive, and therefore home life is broken even by slight incidents. Either the wife or the husband may take advantage of the divorce laws. According to the Vedic law, however, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is a slave mentality for the wife, but factually it is not; it is the tactic by which a woman can conquer the heart of her husband, however irritable or cruel he may be. In this case we clearly see that although Cyavana Muni was not young but indeed old enough to be Sukanya's

grandfather and was also very irritable, Sukanya, the beautiful young daughter of a king, submitted herself to her old husband and tried to please him in all respects. Thus she was a faithful and chaste wife.

TEXT 11

TEXT

kasyacit tv atha kalasya
nasatyav asramagatau
tau pujayitva provaca
vayo me dattam isvarau

SYNONYMS

kasyacit--after some (time); tu--but; atha--in this way; kalasya--time having passed; nasatyau--the two Asvini-kumaras; asrama--that place of Cyavana Muni; agatau--reached; tau--unto those two; pujayitva--offering respectful obeisances; provaca--said; vayah--youth; me--unto me; dattam--please give; isvarau--because you two are able to do so.

TRANSLATION

Thereafter, some time having passed, the Asvini-kumara brothers, the heavenly physicians, happened to come to Cyavana Muni's asrama. After offering them respectful obeisances, Cyavana Muni requested them to give him youthful life, for they were able to do so.

PURPORT

The heavenly physicians like the Asvini-kumaras could give youthful life even to one who was advanced in age. Indeed, great yogis, with their mystic powers, can even bring a dead body back to life if the structure of the body is in order. We have already discussed this in connection with Bali Maharaja's soldiers and their treatment by Sukracarya. Modern medical science has not yet discovered how to bring a dead body back to life or bring youthful energy to an old body, but from these verses we can understand that such treatment is possible if one is able to take knowledge from the Vedic information. The Asvini-kumaras were expert in Ayur-veda, as was Dhanvantari. In every department of material science, there is a perfection to be achieved, and to achieve it one must consult the Vedic literature. The highest perfection is to become a devotee of the Lord. To attain this perfection, one must consult Srimad-Bhagavatam, which is understood to be the ripe fruit of the Vedic desire tree (nigama-kalpa-taror galitam phalam).

TEXT 12

TEXT

graham grahisye somasya
yajne vam apy asoma-poh
kriyatam me vayo-rupam
pramadanam yad ipsitam

SYNONYMS

graham--a full pot; grahisye--I shall give; somasya--of soma-rasa; yajne--in sacrifice; vam--of both of you; api--although; asoma-poh--of you two, who are not eligible to drink soma-rasa; kriyatam--just execute; me--my; vayah--young age; rupam--beauty of a young man; pramadanam--of women as a class; yat--which is; ipsitam--desirable.

TRANSLATION

Cyavana Muni said: Although you are ineligible to drink soma-rasa in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women.

TEXT 13

TEXT

badham ity ucatu vipram
abhinandya bhisaktamau
nimajjatam bhavan asmin
hrade siddha-vinirmite

SYNONYMS

badham--yes, we shall act; iti--thus; ucatuh--they both replied, accepting the proposal of Cyavana; vipram--unto the brahmana (Cyavana Muni); abhinandya--congratulating him; bhisak-tamau--the two great physicians, the Asvini-kumaras; nimajjatam--just dive; bhavan--yourself; asmin--in this; hrade--lake; siddha-vinirmite--which is especially meant for all kinds of perfection.

TRANSLATION

The great physicians, the Asvini-kumaras, very gladly accepted Cyavana Muni's proposal. Thus they told the brahmana, "Just dive into this lake of successful life." [One who bathes in this lake has his desires fulfilled.]

TEXT 14

TEXT

ity ukto jaraya grasta-
deho dhamani-santatah
hradam pravesito 'svibhyam
vali-palita-vigrahah

SYNONYMS

iti uktah--thus being addressed; jaraya--by old age and invalidity; grasta-dehah--the body being so diseased; dhamani-santatah--whose veins were visible everywhere on the body; hradam--the lake; pravesitah--entered; asvibhyam--helped by the Asvini-kumaras; vali-palita-vigrahah--whose body had loose skin and white hair.

TRANSLATION

After saying this, the Asvini-kumaras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake.

PURPORT

Cyavana Muni was so old that he could not enter the lake alone. Thus the Asvini-kumaras caught hold of his body, and the three of them entered the lake.

TEXT 15

TEXT

purusas traya uttasthur
apivya vanita-priyah
padma-srajah kundalinas
tulya-rupah suvasasah

SYNONYMS

purusah--men; trayah--three; uttasthuh--arose (from the lake); apivyah--extremely beautiful; vanita-priyah--as a man becomes very attractive to women; padma-srajah--decorated with garlands of lotuses; kundalindah--with earrings; tulya-rupah--all of them had the same bodily features; su-vasasah--very nicely dressed.

TRANSLATION

Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with earrings and garlands of lotuses. All of them were of the same standard of beauty.

TEXT 16

TEXT

tan niriksya vararoha
sarupan surya-varcasah
ajanati patim sadhvi
asvinau saranam yayau

SYNONYMS

tan--unto them; niriksya--after observing; vara-aroha--that beautiful Sukanya; sa-rupan--all of them equally beautiful; surya-varcasah--with a bodily effulgence like the effulgence of the sun; ajanati--not knowing; patim--her husband; sadhvi--that chaste woman; asvinau--unto the Asvini-kumaras; saranam--shelter; yayau--took.

TRANSLATION

The chaste and very beautiful Sukanya could not distinguish her husband from the two Asvini-kumaras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Asvini-kumaras.

PURPORT

Sukanya could have selected any one of them as her husband, for one could not distinguish among them, but because she was chaste, she took shelter of the Asvini-kumaras so that they could inform her who her actual husband was. A chaste woman will never accept any man other than her husband, even if there be someone equally as handsome and qualified.

TEXT 17

TEXT

darsayitva patim tasyai
pati-vratyena tositau
rsim amantrya yayatur
vimanena trivistapam

SYNONYMS

darsayitva--after showing; patim--her husband; tasyai--unto Sukanya; pati-vratyena--because of her strong faith in her husband; tositau--being very pleased with her; rsim--unto Cyavana Muni; amantrya--taking his permission; yayatur--they went away; vimanena--taking their own airplane; trivistapam--to the heavenly planets.

TRANSLATION

The Asvini-kumaras were very pleased to see Sukanya's chastity and faithfulness. Thus they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.

TEXT 18

TEXT

yaksyamano 'tha saryatis
cyavanasyasramam gatah
dadarsa duhituh parsve
purusam surya-varcasam

SYNONYMS

yaksyamanah--desiring to perform a yajna; atha--thus; saryatih--King Saryati; cyavanasya--of Cyavana Muni; asramam--to the residence; gatah--having gone; dadarsa--he saw; duhituh--of his daughter; parsve--by the side; purusam--a man; surya-varcasam--beautiful and effulgent like the sun.

TRANSLATION

Thereafter, King Saryati, desiring to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun.

TEXT 19

TEXT

raja duhitaram praha
krta-padabhivandanam
asisas caprayunjano
natipriti-mana iva

SYNONYMS

raja--the King (Saryati); duhitaram--unto the daughter; praha--said; krta-pada-abhivandanam--who had already finished offering respectful obeisances to her father; asisah--blessings upon her; ca--and; aprayunjanah--without offering to the daughter; na--not; atipriti-manah--very much pleased; iva--like that.

TRANSLATION

After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.

TEXT 20

TEXT

cikirsitam te kim idam patis tvaya
pralambhito loka-namaskrto munih
yat tvam jara-grastam asaty asammatam
vihaya jaram bhajase 'mum adhvagam

SYNONYMS

cikirsitam--which you desire to do; te--of you; kim idam--what is this; patih--your husband; tvaya--by you; pralambhitah--has been cheated; loka-namaskrtah--who is honored by all people; munih--a great sage; yat--because; tvam--you; jara-grastam--very old and invalid; asati--O unchaste daughter; asammatam--not very attractive; vihaya--giving up; jaram--paramour; bhajase--you have accepted; amum--this man; adhvagam--comparable to a street beggar.

TRANSLATION

O unchaste girl, what is this that you have desired to do? You have cheated the most respectable husband, who is honored by everyone, for I see that because he was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street.

PURPORT

This shows the values of Vedic culture. According to the circumstances, Sukanya had been given a husband who was too old to be compatible with her. Because Cyavana Muni was diseased and very old, he was certainly unfit for the beautiful daughter of King Saryati. Nonetheless, her father expected her to be faithful to her husband. When he suddenly saw that his daughter had accepted someone else, even though the man was young and handsome, he immediately chastised her as asati, unchaste, because he assumed that she had accepted another man in the presence of her husband. According to Vedic culture, even if a young woman is given an old husband, she must respectfully serve him. This is chastity. It is not that because she dislikes her husband she may give

him up and accept another. This is against Vedic culture. According to Vedic culture, a woman must accept the husband given to her by her parents and remain chaste and faithful to him. Therefore King Saryati was surprised to see a young man by the side of Sukanya.

TEXT 21

TEXT

katham matis te 'vagatanyatha satam
kula-prasute kula-dusanam tv idam
bibharsi jaram yad apatrapa kulam
pituh ca bhartus ca nayasy adhas tamah

SYNONYMS

katham--how; matih te--your consciousness; avagata--has gone down; anyatha--otherwise; satam--of the most respectable; kula-prasute--O my daughter, born in the family; kula-dusanam--who are the degradation of the family; tu--but; idam--this; bibharsi--you are maintaining; jaram--a paramour; yat--as it is; apatrapa--without shame; kulam--the dynasty; pituh--of your father; ca--and; bhartuh--of your husband; ca--and; nayasi--you are bringing down; adhas tamah--downward into darkness or hell.

TRANSLATION

O my daughter, who were born in a respectable family, how have you degraded your consciousness in this way? How is it that you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life.

PURPORT

It is quite clear that according to Vedic culture a woman who accepts a paramour or second husband in the presence of the husband she has married is certainly responsible for the degradation of her father's family and the family of her husband. The rules of Vedic culture in this regard are strictly observed in the respectable families of brahmanas, ksatriyas and vaisyas even today; only the sudras are degraded in this matter. For a woman of the brahmana, ksatriya or vaisya class to accept another husband in the presence of the husband she has married, or to file for divorce or accept a boyfriend or paramour, is unacceptable in the Vedic culture. Therefore King Saryati, who did not know the real facts of Cyavana Muni's transformation, was surprised to see the behavior of his daughter.

TEXT 22

TEXT

evam bruvanam pitaram
smayamana suci-smita
uvaca tata jamata
tavaisa bhrgu-nandanah

SYNONYMS

evam--in this way; bruvanam--who was talking and chastising her;
pitaram--unto her father; smayamana--smiling (because she was chaste);
suci-smita--laughingly; uvaca--replied; tata--O my dear father; jamata--
son-in-law; tava--your; esah--this young man; bhrigu-nandanah--is Cyavana
Muni (and no one else).

TRANSLATION

Sukanya, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him, "My dear father, this young man by my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhrigu."

PURPORT

Although the father chastised the daughter, assuming that she had accepted another husband, the daughter knew that she was completely honest and chaste, and therefore she was smiling. When she explained that her husband, Cyavana Muni, had now been transformed into a young man, she was very proud of her chastity, and thus she smiled as she talked with her father.

TEXT 23

TEXT

sasamsa pitre tat sarvam
vayo-rupabhilambhanam
vismitah parama-pritas
tanayam parisasvaje

SYNONYMS

sasamsa--she described; pitre--unto her father; tat--that; sarvam--
everything; vayah--of the change of age; rupa--and of beauty;
abhilambhanam--how there was achievement (by her husband); vismitah--
being surprised; parama-pritah--was extremely pleased; tanayam--unto his
daughter; parisasvaje--embraced with pleasure.

TRANSLATION

Thus Sukanya explained how her husband had received the beautiful body of a young man. When the King heard this he was very surprised, and in great pleasure he embraced his beloved daughter.

TEXT 24

TEXT

somena yajayan viram
graham somasya cagrahit
asoma-por apy asvinos
cyavanah svena tejasa

SYNONYMS

somena--with the soma; yajayan--causing to perform the sacrifice;
viram--the King (Saryati); graham--the full pot; somasya--of the soma-

rasa; ca--also; agrahit--delivered; asoma-poh--who were not allowed to drink the soma-rasa; api--although; asvinoh--of the Asvini-kumaras; cyavanah--Cyavana Muni; svena--his own; tejasa--by prowess.

TRANSLATION

Cyavana Muni, by his own prowess, enabled King Saryati to perform the soma-yajna. The muni offered a full pot of soma-rasa to the Asvini-kumaras, although they were unfit to drink it.

TEXT 25

TEXT

hantum tam adade vajram
sadyo manyur amarsitah
savajram stambhayam asa
bhujam indrasya bhargavah

SYNONYMS

hantum--to kill; tam--him (Cyavana); adade--Indra took up; vajram--his thunderbolt; sadyah--immediately; manyuh--because of great anger, without consideration; amarsitah--being very much perturbed; sa-vajram--with the thunderbolt; stambhayam asa--paralyzed; bhujam--the arm; indrasya--of Indra; bhargavah--Cyavana Muni, the descendant of Bhrgu.

TRANSLATION

King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But Cyavana Muni, by his powers, paralyzed Indra's arm that held the thunderbolt.

TEXT 26

TEXT

anvajanams tatah sarve
graham somasya casvinoh
bhisajav iti yat purvam
somahutya bahis-krtau

SYNONYMS

anvajanam--with their permission; tatah--thereafter; sarve--all the demigods; graham--a full pot; somasya--of soma-rasa; ca--also; asvinoh--of the Asvini-kumaras; bhisajau--although only physicians; iti--thus; yat--because; purvam--before this; soma-ahutya--with a share in the soma-yajna; bahis-krtau--who had been disallowed or excluded.

TRANSLATION

Although the Asvini-kumaras were only physicians and were therefore excluded from drinking soma-rasa in sacrifices, the demigods agreed to allow them henceforward to drink it.

TEXT 27

TEXT

uttanabarhir anarto
bhurisenā iti trayah
saryater abhavan putra
anartad revato 'bhavat

SYNONYMS

uttanabarhih--Uttanabarhi; anartah--Anarta; bhurisenah--Bhurisenā;
iti--thus; trayah--three; saryateh--of King Saryati; abhavan--were
begotten; putrah--sons; anartat--from Anarta; revatah--Revata; abhavad--
was born.

TRANSLATION

King Saryati begot three sons, named Uttanabarhi, Anarta and
Bhurisenā. From Anarta came a son named Revata.

TEXT 28

TEXT

so 'ntah-samudre nagarim
vinirmaya kusasthalim
asthito 'bhunkta visayan
anartadin arindama
tasya putra-satam jajne
kakudmi-jyestham uttamam

SYNONYMS

sah--Revata; antah-samudre--in the depths of the ocean; nagarim--a
town; vinirmaya--after constructing; kusasthalim--named Kusasthali;
asthitah--lived there; abhunkta--enjoyed material happiness; visayan--
kingdoms; anarta-adin--Anarta and others; arim-dama--O Maharaja Parikṣit,
subduer of enemies; tasya--his; putra-satam--one hundred sons; jajne--
were born; kakudmi-jyestham--of whom the eldest was Kakudmi; uttamam--
most powerful and opulent.

TRANSLATION

O Maharaja Parikṣit, subduer of enemies, this Revata constructed a
kingdom known as Kusasthali in the depths of the ocean. There he lived
and ruled such tracts of land as Anarta, etc. He had one hundred very
nice sons, of whom the eldest was Kakudmi.

TEXT 29

TEXT

kakudmi revatim kanyam
svam adaya vibhum gatah
putrya varam pariprastum
brahmalokam apavrtam

SYNONYMS

kakudmi--King Kakudmi; revatim--named Revati; kanyam--the daughter of Kakudmi; svam--his own; adaya--taking; vibhum--before Lord Brahma; gatah--he went; putryah--of his daughter; varam--a husband; pariprastum--to inquire about; brahmalokam--Brahmaloka; apavrtam--transcendental to the three qualities.

TRANSLATION

Taking his own daughter, Revati, Kakudmi went to Lord Brahma in Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her.

PURPORT

It appears that Brahmaloka, the abode of Lord Brahma, is also transcendental, above the three modes of material nature (apavrtam).

TEXT 30

TEXT

avartamane gandharve
sthito 'labdha-ksanah ksanam
tad-anta adyam anamya
svabhiprayam nyavedayat

SYNONYMS

avartamane--because of being engaged; gandharve--in hearing songs from the Gandharvas; sthitah--situated; alabdha-ksanah--there was no time to talk; ksanam--even a moment; tat-ante--when it ended; adyam--unto the original teacher of the universe (Lord Brahma); anamya--after offering obeisances; sva-abhiprayam--his own desire; nyavedayat--Kakudmi submitted.

TRANSLATION

When Kakudmi arrived there, Lord Brahma was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmi waited, and at the end of the musical performances he offered his obeisances to Lord Brahma and thus submitted his long-standing desire.

TEXT 31

TEXT

tac chrutva bhagavan brahma
prahasya tam uvaca ha
aho rajan niruddhas te
kalena hrdis ye krtah

SYNONYMS

tat--that; srutva--hearing; bhagavan--the most powerful; brahma--Lord Brahma; prahasya--after laughing; tam--unto King Kakudmi; uvaca ha--said; aho--alas; rajan--O King; niruddhah--all gone; te--all of them; kalena--by the course of time; hrdis--within the core of the heart; ye--all of

them; krtah--who have been decided upon for acceptance as your son-in-law.

TRANSLATION

After hearing his words, Lord Brahma, who is most powerful, laughed loudly and said to Kakudmi: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

TEXT 32

TEXT

tat putra-pautra-naptrnam
gotrani ca na srmmahe
kalo 'bhiyatas tri-nava-
catur-yuga-vikalpatah

SYNONYMS

tat--there; putra--of the sons; pautra--of the grandsons; naptrnam--and of the descendants; gotrani--the family dynasties; ca--also; na--not; srmmahe--we do hear of; kalah--time; abhiyatah--have passed; tri--three; nava--nine; catur-yuga--four yugas (Satya, Treta, Dvapara and Kali); vikalpatah--thus measured.

TRANSLATION

Twenty-seven catur-yugas have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names.

PURPORT

During Lord Brahma's day, fourteen Manus or one thousand maha-yugas pass away. Brahma informed King Kakudmi that twenty-seven maha-yugas, each consisting of the four periods Satya, Treta, Dvapara and Kali, had already passed. All the kings and other great personalities born in those yugas had now departed from memory into obscurity. This is the way of time as it moves through past, present and future.

TEXT 33

TEXT

tad gaccha deva-devamso
baladevo maha-balah
kanya-ratnam idam rajan
nara-ratnaya dehi bhoh

SYNONYMS

tat--therefore; gaccha--you go; deva-deva-amsah--whose plenary portion is Lord Visnu; baladevah--known as Baladeva; maha-balah--the supreme powerful; kanya-ratnam--your beautiful daughter; idam--this; rajan--O King; nara-ratnaya--unto the Supreme Personality of Godhead, who is always youthful; dehi--just give to Him (in charity); bhoh--O King.

TRANSLATION

O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is most powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Visnu. Your daughter is fit to be given to Him in charity.

TEXT 34

TEXT

bhuvo bharavataraya
bhagavan bhuta-bhavanah
avatirno nijamsena
punya-sravana-kirtanah

SYNONYMS

bhuvah--of the world; bhara-avataraya--to lessen the burden; bhagavan--the Supreme Personality of Godhead; bhuta-bhavanah--always the well-wisher of all the living entities; avatirnah--now He has descended; nija-amsena--with all the paraphernalia that is part of Him; punya-sravana-kirtanah--He is simply worshiped by hearing and chanting, by which one becomes purified.

TRANSLATION

Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden.

TEXT 35

TEXT

ity adisto 'bhivandyajam
nrpah sva-puram agatah
tyaktam punya-jana-trasad
bhratrbhir diksv avasthitaih

SYNONYMS

iti--thus; adistah--being ordered by Lord Brahma; abhivandya--after offering obeisances; ajam--unto Lord Brahma; nrpah--the King; sva-puram--to his own residence; agatah--returned; tyaktam--which was vacant; punya-jana--of higher living entities; trasat--because of their fear; bhratrbhih--by his brothers; diksu--in different directions; avasthitaih--who were residing.

TRANSLATION

Having received this order from Lord Brahma, Kakudmi offered obeisances unto him and returned to his own residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the Yaksas.

TEXT 36

TEXT

sutam dattvanavadyangim
balaya bala-saline
badary-akhyam gato raja
taptum narayanasramam

SYNONYMS

sutam--his daughter; dattva--after delivering; anavadya-angim--having a perfect body; balaya--unto Lord Baladeva; bala-saline--unto the most powerful, the supreme powerful; badari-akhyam--named Badarikasrama; gatah--he went; raja--the King; taptum--to perform austerities; narayana-asramam--to the place of Nara-Narayana.

TRANSLATION

Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikasrama to please Nara-Narayana. Thus end the Bhaktivedanta purports of the Ninth Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "The Marriage of Sukanya and Cyavana Muni."

Chapter Four

Ambarisa Maharaja Offended by Durvasa Muni

This chapter describes the history of Maharaja Nabhaga, of his son Nabhaga, and of Maharaja Ambarisa.

The son of Manu was Nabhaga, and his son Nabhaga lived for many years in the gurukula. In Nabhaga's absence, his brothers did not consider his share of the kingdom, but instead divided the property among themselves. When Nabhaga returned home, his brothers bestowed upon him their father as his share, but when Nabhaga went to his father and told him about the dealings of the brothers, his father informed him that this was cheating and advised him that for his livelihood he should go to the sacrificial arena and describe two mantras to be chanted there. Nabhaga executed the order of his father, and thus Angira and other great saintly persons gave him all the money collected in that sacrifice. To test Nabhaga, Lord Siva challenged his claim to the wealth, but when Lord Siva was satisfied by Nabhaga's behavior, Lord Siva offered him all the riches.

From Nabhaga was born Ambarisa, the most powerful and celebrated devotee. Maharaja Ambarisa was the emperor of the entire world, but he considered his opulence temporary. Indeed, knowing that such material opulence is the cause of downfall into conditional life, he was unattached to this opulence. He engaged his senses and mind in the service of the Lord. This process is called yukta-vairagya, or feasible renunciation, which is quite suitable for worship of the Supreme personality of Godhead. Because Maharaja Ambarisa, as the emperor, was immensely opulent, he performed devotional service with great opulence, and therefore, despite his wealth, he had no attachment to his wife, children or kingdom. He constantly engaged his senses and mind in the service of the Lord. Therefore, to say nothing of enjoying material opulence, he never desired even liberation.

Once Maharaja Ambarisa was worshiping the Supreme Personality of Godhead in Vrndavana, observing the vow of Dvadasi. On Dvadasi, the day

after Ekadasi, when he was about to break his Ekadasi fast, the great mystic yogi Durvasa appeared in his house and became his guest. King Ambarisa respectfully received Durvasa Muni, and Durvasa Muni, after accepting his invitation to eat there, went to bathe in the Yamuna River at noontime. Because he was absorbed in samadhi, he did not come back very soon. Maharaja Ambarisa, however, upon seeing that the time to break the fast was passing, drank a little water, in accordance with the advice of learned brahmanas, just to observe the formality of breaking the fast. By mystic power, Durvasa Muni could understand that this had happened, and he was very angry. When he returned he began to chastise Maharaja Ambarisa, but he was not satisfied, and finally he created from his hair a demon appearing like the fire of death. The Supreme Personality of Godhead, however, is always the protector of His devotee, and to protect Maharaja Ambarisa, He sent His disc, the Sudarsana cakra, which immediately vanquished the fiery demon and then pursued Durvasa, who was so envious of Maharaja Ambarisa. Durvasa fled to Brahmaloaka, Sivaloka and all the other higher planets, but he could not protect himself from the wrath of the Sudarsana cakra. Finally he went to the spiritual world and surrendered to Lord Narayana, but Lord Narayana could not excuse a person who had offended a Vaisnava. To be excused from such an offense, one must submit to the Vaisnava whom he has offended. There is no other way to be excused. Thus Lord Narayana advised Durvasa to return to Maharaja Ambarisa and beg his pardon.

TEXT 1

TEXT

sri-suka uvaca
 nabhago nabhagapatyam
 yam tatam bhratarah kavim
 yavistham vyabhajan dayam
 brahmacarinam agatam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; nabhagah--Nabhaga; nabhaga-apatyam--was the son of Maharaja Nabhaga; yam--unto whom; tatam--the father; bhratarah--the elder brothers; kavim--the learned; yavistham--the youngest; vyabhajan--divided; dayam--the property; brahmacarinam--having accepted the life of a brahmachari perpetually (naisthika); agatam--returned.

TRANSLATION

Sukadeva Gosvami said: The son of Nabhaga named Nabhaga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a grhastha and would not return. Consequently, without providing a share for him, they divided the property of their father among themselves. When Nabhaga returned from the place of his spiritual master, they gave him their father's share.

PURPORT

There are two kinds of brahmacharis. One may return home, marry and become a householder, whereas the other, known as brhad-vrata, takes a vow to remain a brahmachari perpetually. The brhad-vrata brahmachari does not return from the place of the spiritual master; he stays there, and

later he directly takes sannyasa. Because Nabhaga did not return from the place of his spiritual master, his brothers thought that he had taken brhadvrata-brahmacarya. Therefore, they did not preserve his share, and when he returned they gave him their father as his share.

TEXT 2

TEXT

bhrataro 'bhankta kim mahyam
bhajama pitaram tava
tvam mamaryas tatabhanksur
ma putraka tad adrthah

SYNONYMS

bhratarah--O my brothers; abhankta--have you given as the share of our father's property; kim--what; mahyam--unto me; bhajama--we allot; pitaram--the father himself; tava--as your share; tvam--you; mama--unto me; aryah--my elder brothers; tata--O my father; abhanksuh--have given the share; ma--do not; putraka--O my dear son; tat--to this statement; adrthah--give any importance.

TRANSLATION

Nabhaga inquired, "My dear brothers, what have you given to me as my share of our father's property?" His elder brothers answered, "We have kept our father as your share." But when Nabhaga went to his father and said, "My dear father, my elder brothers have given you as my share of property," the father replied, "My dear son, do not rely upon their cheating words. I am not your property."

TEXT 3

TEXT

ime angirasah satram
asate 'dya sumedhasah
sastham sastham upetyahah
kave muhyanti karmani

SYNONYMS

ime--all these; angirasah--descendants of the dynasty of Angira; satram--sacrifice; asate--are performing; adya--today; sumedhasah--who are all very intelligent; sastham--sixth; sastham--sixth; upetya--after achieving; ahah--day; kave--O best of learned men; muhyanti--become bewildered; karmani--in discharging fruitive activities.

TRANSLATION

Nabhaga's father said: All the descendants of Angira are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice and will make mistakes in their daily duties.

PURPORT

Nabhaga was very simple hearted. Therefore when he went to his father, the father, in compassion for his son, suggested that as a means of livelihood Nabhaga could go to the descendants of Angira and take advantage of their misgivings in performing yajna.

TEXTS 4-5

TEXT

tams tvam samsaya sukte dve
vaisvadeve mahatmanah
te svar yanto dhanam satra-
parisesitam atmanah

dasyanti te 'tha tan arccha
tatha sa krtavan yatha
tasmai dattva yayuh svargam
te satra-parisesanam

SYNONYMS

tan--to all of them; tvam--yourself; samsaya--describe; sukte--Vedic hymns; dve--two; vaisvadeve--in connection with Vaisvadeva, the Supreme Personality of Godhead; mahatmanah--to all of those great souls; te--they; svah yantah--while going to their respective destinations in the heavenly planets; dhanam--the wealth; satra-parisesitam--which remains after the end of the yajna; atmanah--their own property; dasyanti--will deliver; te--unto you; atha--therefore; tan--to them; arccha--go there; tatha--in that way (according to his father's orders); sah--he (Nabhaga); krtavan--executed; yatha--as advised by his father; tasmai--unto him; dattva--after giving; yayuh--went; svargam--to the heavenly planets; te--all of them; satra-parisesanam--remnants of yajna.

TRANSLATION

Nabhaga's father continued: "Go to those great souls and describe two Vedic hymns pertaining to Vaisvadeva. When the great sages have completed the sacrifice and are going to the heavenly planets, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately." Thus Nabhaga acted exactly according to the advice of his father, and the great sages of the Angira dynasty gave him all their wealth and then went to the heavenly planets.

TEXT 6

TEXT

tam kascit svikarisyantam
purusah krsna-darsanah
uvacottarato 'bhyetya
mamedam vastukam vasu

SYNONYMS

tam--unto Nabhaga; kascit--someone; svikarisyantam--while accepting the riches given by the great sages; purusah--a person; krsna-darsanah--black-looking; uvaca--said; uttaratah--from the north; abhyetya--coming;

mama--my; idam--these; vastukam--remnants of the sacrifice; vasu--all the riches.

TRANSLATION

Thereafter, while Nabhaga was accepting the riches, a black-looking person from the north came to him and said, "All the wealth from this sacrificial arena belongs to me."

TEXT 7

TEXT

mamedam rsibhir dattam
iti tarhi sma manavah
syau nau te pitari prasnah
prstavau pitaram yatha

SYNONYMS

mama--my; idam--all these; rsibhih--by the great saintly persons; dattam--have been delivered; iti--thus; tarhi--therefore; sma--indeed; manavah--Nabhaga; syat--let there be; nau--of ourselves; te--your; pitari--unto the father; prasnah--an inquiry; prstavau--he also inquired; pitaram--from his father; yatha--as requested.

TRANSLATION

Nabhaga then said, "These riches belong to me. The great saintly persons have delivered them to me." When Nabhaga said this, the black-looking person replied, "Let us go to your father and ask him to settle our disagreement." In accordance with this, Nabhaga inquired from his father.

TEXT 8

TEXT

yajna-vastu-gatam sarvam
ucchistam rsayah kvacit
cakrur hi bhagam rudraya
sa devah sarvam arhati

SYNONYMS

yajna-vastu-gatam--things belonging to the sacrificial arena; sarvam--everything; ucchistam--remnants; rsayah--the great sages; kvacit--sometimes, in the Daksa-yajna; cakruh--did so; hi--indeed; bhagam--share; rudraya--unto Lord Siva; sah--that; devah--demigod; sarvam--everything; arhati--deserves.

TRANSLATION

The father of Nabhaga said: Whatever the great sages sacrificed in the arena of the Daksa-yajna, they offered to Lord Siva as his share. Therefore, everything in the sacrificial arena certainly belongs to Lord Siva.

TEXT 9

TEXT

nabhagas tam pranamyaha
tavesa kila vastukam
ity aha me pita brahman
chirasa tvam prasadaye

SYNONYMS

nabhagah--Nabhaga; tam--unto him (Lord Siva); pranamyaha--offering obeisances; aha--said; tava--yours; isa--O lord; kila--certainly; vastukam--everything in the arena of sacrifice; iti--thus; aha--said; me--my; pita--father; brahman--O brahmana; sirasa--bowing my head; tvam--unto you; prasadaye--I am begging your mercy.

TRANSLATION

Thereupon, after offering obeisances to Lord Siva, Nabhaga said: O worshipable lord, everything in this arena of sacrifice is yours. This is the assertion of my father. Now, with great respect, I bow my head before you, begging your mercy.

TEXT 10

TEXT

yat te pitavadad dharmam
tvam ca satyam prabhasase
dadami te mantra-drso
jnanam brahma sanatanam

SYNONYMS

yat--whatever; te--your; pita--father; avadat--explained; dharmam--truth; tvam ca--you also; satyam--truth; prabhasase--are speaking; dadami--I shall give; te--unto you; mantra-drso--who know the science of mantra; jnanam--knowledge; brahma--transcendental; sanatanam--eternal.

TRANSLATION

Lord Siva said: Whatever your father has said is the truth, and you also are speaking the same truth. Therefore, I, who know the Vedic mantras, shall explain transcendental knowledge to you.

TEXT 11

TEXT

grhana dravinam dattam
mat-satra-parisesitam
ity uktvantarhito rudro
bhagavan dharma-vatsalah

SYNONYMS

grhana--please take now; dravinam--all the wealth; dattam--is given (to you by me); mat-satra-parisesitam--the remnants of the sacrifice executed on my behalf; iti uktva--after speaking like this; antarthitah--disappeared; rudrah--Lord Siva; bhagavan--the most powerful demigod; dharma-vatsalah--adherent to the principles of religion.

TRANSLATION

Lord Siva said, "Now you may take all the wealth remaining from the sacrifice, for I give it to you." After saying this, Lord Siva, who is most adherent to the religious principles, disappeared from that place.

TEXT 12

TEXT

ya etat samsmaret pratah
sayam ca susamahitah
kavir bhavati mantra-jno
gatim caiva tathatmanah

SYNONYMS

yah--anyone who; etat--about this incident; samsmaret--may remember; pratah--in the morning; sayam ca--and in the evening; susamahitah--with great attention; kavir--learned; bhavati--becomes; mantra-jnah--well aware of all Vedic mantras; gatim--the destination; ca--also; eva--indeed; tatha atmanah--like that of the self-realized soul.

TRANSLATION

If one hears and chants or remembers this narration in the morning and evening with great attention, he certainly becomes learned, experienced in understanding the Vedic hymns, and expert in self-realization.

TEXT 13

TEXT

nabhagad ambariso 'bhun
maha-bhagavatah krti
nasprsat brahma-sapo 'pi
yam na pratihatah kvacit

SYNONYMS

nabhagat--from Nabhaga; ambarisah--Maharaja Ambarisa; abhut--took birth; maha-bhagavatah--the most exalted devotee; krti--very celebrated; na asprsat--could not touch; brahma-sapah api--even the curse of a brahmana; yam--unto whom (Ambarisa Maharaja); na--neither; pratihatah--failed; kvacit--at any time.

TRANSLATION

From Nabhaga, Maharaja Ambarisa took birth. Maharaja Ambarisa was an exalted devotee, celebrated for his great merits. Although he was cursed by an infallible brahmana, the curse could not touch him.

TEXT 14

TEXT

sri-rajovaca
bhagavan chrotum icchami
rajarse tasya dhimatah
na prabhud yatra nirmukto
brahma-dando duratyayah

SYNONYMS

sri-raja uvaca--King Pariksit inquired; bhagavan--O great brahmana; srotum icchami--I wish to hear (from you); rajarseh--of the great King Ambarisa; tasya--of him; dhimatah--who was such a greatly sober personality; na--not; prabhud--could act; yatra--upon whom (Maharaja Ambarisa); nirmuktah--being released; brahma-dandah--the curse of a brahmana; duratyayah--which is insurmountable.

TRANSLATION

King Pariksit inquired: O great personality, Maharaja Ambarisa was certainly most exalted and meritorious in character. I wish to hear about him. How surprising it is that the curse of a brahmana, which is insurmountable, could not act upon him.

TEXTS 15-16

TEXT

sri-suka uvaca
ambariso maha-bhagah
sapta-dvipavatim mahim
avyayam ca sriyam labdhva
vibhavam catulam bhuvi

mene 'tidurlabham pumsam
sarvam tat svapna-samstutam
vidvan vibhava-nirvanam
tamo visati yat puman

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ambarisah--King Ambarisa; maha-bhagah--the greatly fortunate king; sapta-dvipavatim--consisting of seven islands; mahim--the whole world; avyayam ca--and inexhaustible; sriyam--beauty; labdhva--after achieving; vibhavam ca--and opulences; atulam--unlimited; bhuvi--in this earth; mene--he decided; ati-durlabham--which is rarely obtained; pumsam--of many persons; sarvam--everything (he had obtained); tat--that which; svapna-samstutam--as if imagined in a dream; vidvan--completely understanding; vibhava-nirvanam--the annihilation of that opulence; tamah--ignorance; visati--fallen into; yat--because of which; puman--a person.

TRANSLATION

Sukadeva Gosvami said: Maharaja Ambarisa, the most fortunate personality, achieved the rule of the entire world, consisting of seven

islands, and achieved inexhaustible, unlimited opulence and prosperity on earth. Although such a position is rarely obtained, Maharaja Ambarisa did not care for it at all, for he knew very well that all such opulence is material. Like that which is imagined in a dream, such opulence will ultimately be destroyed. The King knew that any nondevotee who attains such opulence merges increasingly into material nature's mode of darkness.

PURPORT

For a devotee material opulence is insignificant, whereas for a nondevotee material opulence is the cause of increasing bondage, for a devotee knows that anything material is temporary, whereas a nondevotee regards the temporary so-called happiness as everything and forgets the path of self-realization. Thus for the nondevotee material opulence is a disqualification for spiritual advancement.

TEXT 17

TEXT

vasudeve bhagavati
tad-bhaktesu ca sadhusu
prapto bhavam param visvam
yenedam lostravat smrtam

SYNONYMS

vasudeve--unto the all-pervading Supreme Personality; bhagavati--unto the Supreme personality of Godhead; tad-bhaktesu--unto His devotees; ca--also; sadhusu--unto the saintly persons; praptah--one who has achieved; bhavam--reverence and devotion; param--transcendental; visvam--the whole material universe; yena--by which (spiritual consciousness); idam--this; lostra-vat--as insignificant as a piece of stone; smrtam--is accepted (by such devotees).

TRANSLATION

Maharaja Ambarisa was a great devotee of the Supreme Personality of Godhead, Vasudeva, and of the saintly persons who are the Lord's devotees. Because of this devotion, he thought of the entire universe as being as insignificant as a piece of stone.

TEXTS 18-20

TEXT

sa vai manah krsna-padaravindayor
vacamsi vaikuntha-gunanuvarnane
karau harer mandira-marjanadisu
srutim cakaracyuta-sat-kathodaye

mukunda-lingalaya-darsane drsau
tad-bhrtya-gatra-sparse 'nga-sangamam
ghranam ca tat-pada-saroja-saurabhe
srimat-tulasya rasanam tad-arpite

padau hareh ksetra-padanusarpine

siro hrsikesa-padabhivandane
kamam ca dasye na tu kama-kamyaya
yathottamasloka-janasraya ratih

SYNONYMS

sah--he (Maharaja Ambarisa); vai--indeed; manah--his mind; krsna-pada-aravindayoh--(fixed) upon the two lotus feet of Lord Krsna; vacamsi--his words; vaikuntha-guna-anuvarnane--describing the glories of Krsna; karau--his two hands; hareh mandira-marjana-adisu--in activities like cleansing the temple of Hari, the Supreme Personality of Godhead; srutim--his ear; cakara--engaged; acyuta--of or about Krsna, who never falls down; sat-katha-udaye--in hearing the transcendental narrations; mukunda-linga-alaya-darsane--in seeing the Deity and temples and holy dhamas of Mukunda; drsau--his two eyes; tat-bhrtya--of the servants of Krsna; gatra-sparse--in touching the bodies; anga-sangamam--contact of his body; ghranam ca--and his sense of smell; tat-pada--of His lotus feet; saroja--of the lotus flower; saurabhe--in (smelling) the fragrance; srimat-tulasyah--of the tulasi leaves; rasanam--his tongue; tat-arpite--in the prasada offered to the Lord; padau--his two legs; hareh--of the Personality of Godhead; ksetra--holy places like the temple or Vrndavana and Dvaraka; pada-anusarpane--walking to those places; sirah--the head; hrsikesa--of Krsna, the master of the senses; pada-abhivandane--in offering obeisances to the lotus feet; kamam ca--and his desires; dasye--in being engaged as a servant; na--not; tu--indeed; kama-kamyaya--with a desire for sense gratification; yatha--as; uttamasloka-jana-asraya--if one takes shelter of a devotee such as Prahlada; ratih--attachment.

TRANSLATION

Maharaja Ambarisa always engaged his mind in meditating upon the lotus feet of Krsna, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Krsna or about Krsna. He engaged his eyes in seeing the Deity of Krsna, Krsna's temples and Krsna's places like Mathura and Vrndavana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord, and he engaged his tongue in tasting the Lord's prasada. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Maharaja Ambarisa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

PURPORT

In Bhagavad-gita (7.1) the Lord recommends, mayy asakta-manah partha yogam yunjan mad-asrayah. This indicates that one must execute devotional service under the guidance of a devotee or directly under the guidance of the Supreme Personality of Godhead. It is not possible, however, to train oneself without guidance from the spiritual master. Therefore, according to the instructions of Srila Rupa Gosvami, the first business of a devotee is to accept a bona fide spiritual master who can train him to engage his various senses in rendering transcendental service to the Lord. The Lord also says in Bhagavad-gita (7.1), asamsayam samagram mam yatha jnasyasi tac chrnu. In other words, if one wants to understand the

Supreme Personality of Godhead in completeness, one must follow the prescriptions given by Krsna by following in the footsteps of Maharaja Ambarisa. It is said, hrsikena hrsikesa-sevanam bhaktir ucyate: bhakti means to engage the senses in the service of the master of the senses, Krsna, who is called Hrsikesa or Acyuta. These words are used in these verses. Acyuta-sat-kathodaye, hrsikesa-padabhivandane. The words Acyuta and Hrsikesa are also used in Bhagavad-gita. Bhagavad-gita is krsna-katha spoken directly by Krsna, and Srimad-Bhagavatam is also krsna-katha because everything described in the Bhagavatam is in relationship with Krsna.

TEXT 21

TEXT

evam sada karma-kalapam atmanah
pare 'dhiyajne bhagavaty adhoksaje
sarvatma-bhavam vidadhan mahim imam
tan-nistha-viprabhihitah sasasa ha

SYNONYMS

evam--thus (living a devotional life); sada--always; karma-kalapam--the prescribed occupational duties as a ksatriya king; atmanah--of himself, personally (the head of the state); pare--unto the supreme transcendence; adhiyajne--unto the supreme proprietor, the supreme enjoyer; bhagavati--unto the Supreme personality of Godhead; adhoksaje--unto He who is beyond material sense perception; sarva-atma-bhavam--all different varieties of devotional service; vidadhat--executing, offering; mahim--the planet earth; imam--this; tat-nistha--who are faithful devotees of the Lord; vipra--by such brahmanas; abhihitah--directed; sasasa--ruled; ha--in the past.

TRANSLATION

In performing his prescribed duties as king, Maharaja Ambarisa always offered the results of his royal activities to the Supreme Personality of Godhead, Krsna, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brahmanas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty.

PURPORT

As stated in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

People are very much anxious to live in peace and prosperity in this material world, and here in Bhagavad-gita the peace formula is given personally by the Supreme Personality of Godhead: everyone should understand that Krsna, the Supreme Personality of Godhead, is the ultimate proprietor of all the planets and is therefore the enjoyer of all activities, political, social, cultural, religious, economic and so on. The Lord has given perfect advice in Bhagavad-gita, and Ambarisa

Maharaja, as the ideal executive head, ruled the entire world as a Vaisnava, taking advice from Vaisnava brahmanas. The sastras enjoin that even though a brahmana may be well versed in the occupational brahminical duties and may be very learned in Vedic knowledge, he cannot give advice as a guru until he is a Vaisnava.

sat-karma-nipuno vipro
mantra-tantra-visaradah
avaisnavo gurur na syad
vaisnavah sva-paco guruh

Therefore, as indicated here by the words tan-nistha-viprabhihitah, Maharaja Ambarisa took advice from brahmanas who were pure devotees of the Lord, for ordinary brahmanas who are merely learned scholars or experts in performing ritualistic ceremonies are not competent to give advice.

In modern times, there are legislative assemblies whose members are authorized to make laws for the welfare of the state, but according to this description of the kingdom of Maharaja Ambarisa, the country or the world should be ruled by a chief executive whose advisors are all devotee brahmanas. Such advisors or members of the legislative assembly should not be professional politicians, nor should they be selected by the ignorant public. Rather, they should be appointed by the king. When the king, the executive head of the state, is a devotee and he follows the instructions of devotee brahmanas in ruling the country, everyone will be peaceful and prosperous. When the king and his advisors are perfect devotees, nothing can be wrong in the state. All the citizens should become devotees of the Lord, and then their good character will automatically follow.

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
manorathenasati dhavato bahih

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhag. 5.18.12) Citizens under the guidance of a Krsna conscious king will become devotees, and then there will be no need to enact new laws every day to reform the way of life in the state. If the citizens are trained to become devotees, they will automatically become peaceful and honest, and if they are guided by a devoted king advised by devotees, the state will not be in the material world but in the spiritual world. All the states of the world should therefore follow the ideal of the rule or administration of Maharaja Ambarisa, as described here.

TEXT 22

TEXT

ije 'svamedhair adhiyajnam isvaram
maha-vibhutyopacitanga-daksinaih
tatair vasisthasita-gautamadibhir
dhanvany abhisrotam asau sarasvatim

SYNONYMS

ije--worshiped; asvamedhaih--by performing the horse sacrifice yajnas; adhiyajnam--to satisfy the master of all yajnas; isvaram--the Supreme Personality of Godhead; maha-vibhutyah--with great opulence; upacita-angadaksinaih--with all prescribed paraphernalia and contributions of daksina to the brahmanas; tataih--executed; vasistha-asita-gautama-adibhih--by such brahmanas as Vasistha, Asita and Gautama; dhanvani--in the desert; abhisrotam--inundated by the water of the river; asau--Maharaja Ambarisa; sarasvatim--on the bank of the Sarasvati.

TRANSLATION

In desert countries where there flowed the River Sarasvati, Maharaja Ambarisa performed great sacrifices like the asvamedha-yajna and thus satisfied the master of all yajnas, the Supreme Personality of Godhead. Such sacrifices were performed with great opulence and suitable paraphernalia and with contributions of daksina to the brahmanas, who were supervised by great personalities like Vasistha, Asita and Gautama, representing the king, the performer of the sacrifices.

PURPORT

When one performs ritualistic sacrifices as prescribed in the Vedas, one needs expert brahmanas known as yajnika-brahmanas. In Kali-yuga, however, there is a scarcity of such brahmanas. Therefore in Kali-yuga the sacrifice recommended in sastra is sankirtana-yajna (yajnaih sankirtana-prayair yajanti hi sumedhasah). Instead of spending money unnecessarily on performing yajnas impossible to perform in this age of Kali because of the scarcity of yajnika-brahmanas, one who is intelligent performs sankirtana-yajna. Without properly performed yajnas to satisfy the Supreme Personality of Godhead, there will be scarcity of rain (yajnad bhavati parjanya). Therefore the performance of yajna is essential. Without yajna there will be a scarcity of rain, and because of this scarcity, no food grains will be produced, and there will be famines. It is the duty of the king, therefore, to perform different types of yajnas, such as the asvamedha-yajna, to maintain the production of food grains. Annad bhavanti bhutani. Without food grains, both men and animals will starve. Therefore yajna is necessary for the state to perform because by yajna the people in general will be fed sumptuously. The brahmanas and yajnika priests should be sufficiently paid for their expert service. This payment is called daksina. Ambarisa Maharaja, as the head of the state, performed all these yajnas through great personalities like Vasistha, Gautama and Asita. Personally, however, he was engaged in devotional service, as mentioned before (sa vai manah krsna-padaravindayoh). The king or head of state must see that things go on well under proper guidance, and he must be an ideal devotee, as exemplified by Maharaja Ambarisa. It is the duty of the king to see that food grains are produced even in desert countries, what to speak of elsewhere.

TEXT 23

TEXT

yasya kratusu girvanaih
sadasya rtvijo janah
tulya-rupas canimisa

vyadrsyanta suvasasah

SYNONYMS

yasya--of whom (Maharaja Ambarisa); kratusu--in sacrifices (performed by him); girvanaih--with the demigods; sadasyah--members for executing the sacrifice; rtvijah--the priests; janah--and other expert men; tulyarupah--appearing exactly like; ca--and; animisah--with unblinking eyes like those of the demigods; vyadrsyanta--being seen; su-vasasah--well dressed with valuable garments.

TRANSLATION

In the sacrifice arranged by Maharaja Ambarisa, the members of the assembly and the priests [especially hota, udgata, brahma and adhvaryu] were gorgeously dressed, and they all looked exactly like demigods. They eagerly saw to the proper performance of the yajna.

TEXT 24

TEXT

svargo na prarthito yasya
manujair amara-priyah
srnvadbhir upagayadbhir
uttamasloka-cestitam

SYNONYMS

svargah--life in the heavenly planets; na--not; prarthitah--a subject for aspiration; yasya--of whom (Ambarisa Maharaja); manujaih--by the citizens; amara-priyah--very dear even to the demigods; srnvadbhir--who were accustomed to hear; upagayadbhir--and accustomed to chant; uttamasloka--of the Supreme Personality of Godhead; cestitam--about the glorious activities.

TRANSLATION

The citizens of the state of Maharaja Ambarisa were accustomed to chanting and hearing about the glorious activities of the Personality of Godhead. Thus they never aspired to be elevated to the heavenly planets, which are extremely dear even to the demigods.

PURPORT

A pure devotee who has been trained in the practice of chanting and hearing the holy name of the Lord and His fame, qualities, form, paraphernalia and so on is never interested in elevation to the heavenly planets, even though such places are extremely dear even to the demigods.

narayana-parah sarve
na kutasca bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. The heavenly planets, liberation and the hellish planets are all the same to

a devotee." (Bhag. 6.17.28) A devotee is always situated in the spiritual world. Therefore he does not desire anything. He is known as akama, or desireless, because he has nothing to desire except to render transcendental loving service to the Supreme Personality of Godhead. Because Maharaja Ambarisa was a most exalted devotee of the Lord, he trained his subjects in such a way that the citizens in his state were not interested in anything material, including even the happiness of the heavenly planets.

TEXT 25

TEXT

samvardhayanti yat kamah
svarajya-paribhavitah
durlabha napi siddhanam
mukundam hrdis pasyatah

SYNONYMS

samvardhayanti--increase happiness; yat--because; kamah--such aspirations; sva-rajya--situated in his own constitutional position of rendering service to the Lord; paribhavitah--saturated with such aspirations; durlabhah--very rarely obtained; na--not; api--also; siddhanam--of the great mystics; mukundam--Krsna, the Supreme Personality of Godhead; hrdis--within the core of the heart; pasyatah--persons always accustomed to seeing Him.

TRANSLATION

Those who are saturated with the transcendental happiness of rendering service to the Supreme Personality of Godhead are uninterested even in the achievements of great mystics, for such achievements do not enhance the transcendental bliss felt by a devotee who always thinks of Krsna within the core of his heart.

PURPORT

A pure devotee is uninterested not only in elevation to the higher planetary systems but even in the perfections of mystic yoga. Real perfection is devotional service. The happiness derived from merging in the impersonal Brahman and the happiness derived from the eight perfections of mystic yoga (anima, laghima, prapti and so on) do not give any pleasure to the devotee. As stated by Srila Prabodhananda Sarasvati:

kaivalyam narakayate tridasa-pur akasa-puspayate
durdantendriya-kala-sarpa-patali protkhata-damstrayate
visvam purna-sukhayate vidhi-mahendradis ca kitayate
yat karunya-kataksa-vaibhavavatam tam gauram eva stumah

(Caitanya-candramrta 5)

When a devotee has achieved the position of rendering transcendental loving service to the Lord through the mercy of Lord Caitanya, he thinks the impersonal Brahman to be no better than hell, and he regards material happiness in the heavenly planets to be like a will-o'-the-wisp. As far as the perfection of mystic powers is concerned, a devotee compares it to a venomous snake with no teeth. A mystic yogi is especially concerned

with controlling the senses, but because the senses of a devotee are engaged in the service of the Lord (hrsikena hrsikesa-sevanam bhaktir ucyate) there is no need for separate control of the senses. For those who are materially engaged, control of the senses is required, but a devotee's senses are all engaged in the service of the Lord, which means that they are already controlled. param drstva nivartate (Bg. 2.59). A devotee's senses are not attracted by material enjoyment. And even though the material world is full of misery, the devotee considers this material world to be also spiritual because everything is engaged in the service of the Lord. The difference between the spiritual world and material world is the mentality of service. Nirbandhah krsna-sambandhe yuktam vairagyam ucyate. When there is no mentality of service to the Supreme personality of Godhead, one's activities are material.

prapanca-kataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathiyate

(Bhakti-rasamrta-sindhu 1.2.256)

That which is not engaged in the service of the Lord is material, and nothing thus engaged should be given up. In the construction of a high skyscraper and the construction of a temple, there may be the same enthusiasm, but the endeavors are different, for one is material and the other spiritual. Spiritual activities should not be confused with material activities and given up. Nothing connected with Hari, the Supreme Personality of Godhead, is material. A devotee who considers all this is always situated in spiritual activities, and therefore he is no longer attracted by material activities (param drstva nivartate).

TEXT 26

TEXT

sa ittham bhakti-yogena
tapo-yuktena parthivah
sva-dharmena harim prinan
sarvan kaman sanair jahau

SYNONYMS

sah--he (Ambarisa Maharaja); ittham--in this way; bhakti-yogena--by performing transcendental loving service to the Lord; tapah-yuktena--which is simultaneously the best process of austerity; parthivah--the King; sva-dharmena--by his constitutional activities; harim--unto the Supreme Lord; prinan--satisfying; sarvan--all varieties of; kaman--material desires; sanaih--gradually; jahau--gave up.

TRANSLATION

The king of this planet, Maharaja Ambarisa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.

PURPORT

Severe austerities in the practice of devotional service are of many varieties. For example, in worshipping the Deity in the temple there are certainly laborious activities. Sri-vigraharadhana-nitya-nana srngaratan-mandira-marjanadau. One must decorate the Deity, cleanse the temple, bring water from the Ganges and Yamuna, continue the routine work, perform arati many times, prepare first-class food for the Deity, prepare dresses and so on. In this way, one must constantly be engaged in various activities, and the hard labor involved is certainly an austerity. Similarly, the hard labor involved in preaching, preparing literature, preaching to atheistic men and distributing literature door to door is of course an austerity (tapo-yuktena). Tapo divyam putraka. Such austerity is necessary. Yena sattvam suddhyet. By such austerity in devotional service, one is purified of material existence (kaman sanair jahau). Indeed, such austerity leads one to the constitutional position of devotional service. In this way one can give up material desires, and as soon as one is freed from material desires, he is free from the repetition of birth and death, old age and disease.

TEXT 27

TEXT

grhesu daresu sutesu bandhusu
 dvipottama-syandana-vaji-vastusu
 aksayya-ratnabharanambaradisv
 ananta-kosesv akarod asan-matim

SYNONYMS

grhesu--in the homes; daresu--in wives; sutesu--in children; bandhusu--in friends and relatives; dvipa-uttama--in the best of powerful elephants; syandana--in nice chariots; vaji--in first-class horses; vastusu--in all such things; aksayya--whose value never decreases; ratna--in jewels; abharana--in ornaments; ambara-adisu--in such dresses and ornaments; ananta-kosesu--in an inexhaustible treasury; akarot--accepted; asat-matim--no attachment.

TRANSLATION

Maharaja Ambarisa gave up all attachment to household affairs, wives, children, friends and relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.

PURPORT

Anasaktasya visayan yatharham upayunjatah. Material possessions can be accepted as far as they can be used in devotional service. Anukulyena krsnanusilanam. Anukulyasya sankalpah pratikulyasya varjanam. In preaching, many things considered material are needed. A devotee should not have any attachment for such material involvements as house, wife, children, friends and cars. Maharaja Ambarisa, for example, had all such things, but he was not attached to them. This is the effect of bhakti-yoga. Bhaktih paresanubhavo viraktir anyatra ca (Bhag. 11.2.42). One who is advanced in devotional service has no attachment for material things for sense enjoyment, but for preaching, to spread the glories of the Lord, he accepts such things without attachment. Anasaktasya visayan

yatharham upayunjatah. Everything can be used to the extent that it can be engaged in Krsna's service.

TEXT 28

TEXT

tasma adad dharis cakram
pratyanika-bhayavaham
ekanta-bhakti-bhavana
prito bhaktabhiraksanam

SYNONYMS

tasmai--unto him (Ambarisa Maharaja); adat--gave; harih--the Supreme Personality of Godhead; cakram--His disc; pratyanika-bhaya-avaham--the Lord's disc, which was extremely fearful to the enemies of the Lord and His devotees; ekanta-bhakti-bhavana--because of his performing unalloyed devotional service; pritah--the Lord being so pleased; bhakta-abhiraksanam--for the protection of His devotees.

TRANSLATION

Being very pleased by the unalloyed devotion of Maharaja Ambarisa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.

PURPORT

A devotee, being always engaged in the service of the Lord, may not be expert in self-defense, but because a devotee fully depends on the lotus feet of the Supreme Personality of Godhead, he is always sure of protection by the Lord. Prahlada Maharaja said:

naivodvije para duratyaya-vaitaranyas
tvad-virya-gayana-mahamrta-magna-cittah

(Bhag. 7.9.43)

A devotee is always merged in the ocean of the transcendental bliss of rendering service to the Lord. Therefore he is not at all afraid of any adverse situation in the material world. The Lord also promises, kaunteya pratijanihi na me bhaktah pranasyati: "O Arjuna, you may declare to the world that the devotees of the Lord are never vanquished." (Bg. 9.31) For the protection of the devotees, Krsna's disc, the Sudarsana cakra, is always ready. This disc is extremely fearful to the nondevotees (pratyanika-bhayavaham). Therefore although Maharaja Ambarisa was fully engaged in devotional service, his kingdom was free of all fear of adversity.

TEXT 29

TEXT

ariradhayisuh krsnam
mahisya tulya-silaya
yuktah samvatsaram viro

dadhara dvadasi-vratam

SYNONYMS

ariradhayisuh--aspiring to worship; krsnam--the Supreme Lord, Krsna; mahisya--with his queen; tulya-silaya--who was equally as qualified as Maharaja Ambarisa; yukta--together; samvatsaram--for one year; virah--the King; dadhara--accepted; dvadasi-vratam--the vow for observing Ekadasi and Dvadasi.

TRANSLATION

To worship Lord Krsna, Maharaja Ambarisa, along with his queen, who was equally qualified, observed the vow of Ekadasi and Dvadasi for one year.

PURPORT

To observe Ekadasi-vrata and Dvadasi-vrata means to please the Supreme Personality of Godhead. Those interested in advancing in Krsna consciousness must observe Ekadasi-vrata regularly. Maharaja Ambarisa's queen was equally as qualified as the King. Therefore it was possible for Maharaja Ambarisa to engage his life in household affairs. In this regard, the word tulya-silaya is very significant. Unless a wife is equally as qualified as her husband, household affairs are very difficult to continue. Canakya Pandita advises that a person in such a situation should immediately give up household life and become a vanaprastha or sannyasi:

mata yasya grhe nasti
bharya capriya-vadini
aranyam tena gantavyam
yatharanyam tatha grham

A person who has no mother at home and whose wife is not agreeable with him should immediately go away to the forest. Because human life is meant for spiritual advancement only, one's wife must be helpful in this endeavor. Otherwise there is no need of household life.

TEXT 30

TEXT

vratante kartike masi
tri-ratram samupositah
snatah kadacit kalindyam
harim madhuvane 'rcayat

SYNONYMS

vrata-ante--at the end of observing the vow; kartike--in the month of Kartika (October-November); masi--in that month; tri-ratram--for three nights; samupositah--after completely observing the fast; snatah--after bathing; kadacit--once upon a time; kalindyam--on the bank of the Yamuna; harim--unto the Supreme Personality of Godhead; madhuvane--in that part of the Vrndavana area known as Madhuvana; arcayat--worshiped the Lord.

TRANSLATION

In the month of Kartika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamuna, Maharaja Ambarisa worshiped the Supreme Personality of Godhead, Hari, in Madhuvana.

TEXTS 31-32

TEXT

mahabhiseka-vidhina
sarvopaskara-sampada
abhisicyambarakalpair
gandha-malyarhanadibhih

tad-gatantara-bhavana
pujayam asa kesavam
brahmanams ca maha-bhagan
siddharthan api bhaktitah

SYNONYMS

maha-abhiseka-vidhina--by the regulative principles for bathing the Deity; sarva-upaskara-sampada--by all the paraphernalia for worshiping the Deity; abhisicya--after bathing; ambara-akalpaih--with nice clothing and ornaments; gandha-malya--with fragrant flower garlands; arhana-adibhih--and with other paraphernalia to worship the Deity; tat-gata-antara-bhavana--his mind saturated with devotional service; pujayam asa--he worshiped; kesavam--unto Krsna; brahmanan ca--and the brahmanas; maha-bhagan--who were greatly fortunate; siddha-arthan--self-satisfied, without waiting for any worship; api--even; bhaktitah--with great devotion.

TRANSLATION

Following the regulative principles of mahabhiseka, Maharaja Ambarisa performed the bathing ceremony for the Deity of Lord Krsna with all paraphernalia, and then he dressed the Deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship of the Lord. With attention and devotion, he worshiped Krsna and all the greatly fortunate brahmanas who were free from material desires.

TEXTS 33-35

TEXT

gavam rukma-visaninam
rupyanghrinam suvasasam
payahsila-vayo-rupa-
vatsopaskara-sampadam

prahinot sadhu-viprebhyo
grhesu nyarbudani sat
bhojayitva dvijan agre
svadv annam gunavattamam

labdha-kamair anujnatah
paranayopacakrame

tasya tarhy atithih saksad
durvasa bhagavan abhut

SYNONYMS

gavam--cows; rukma-visaninam--whose horns were covered with gold plate; rupya-anhrinam--whose hooves were covered with silver plate; su-vasasam--very nicely decorated with garments; payah-sila--with full milk bags; vayah--young; rupa--beautiful; vatsa-upaskara-sampadam--with nice calves; prahinot--gave in charity; sadhu-viprebhyah--unto the brahmanas and saintly persons; grhesu--(who arrived) in his house; nyarbudani--ten crores (one hundred million); sat--six times; bhojayitva--feeding them; dvijan agre--first the brahmanas; svadu annam--very tasteful eatables; gunavat-tamam--highly delicious; labdha-kamaih--by those brahmanas, being fully satisfied; anujnatah--by their permission; paranaya--for completing the Dvadasi; upacakrame--was just about to observe the final ceremony; tasya--of him (Ambarisa); tarhi--immediately; atithih--unwanted or uncalled-for guest; saksat--directly; durvasah--the great mystic Durvasa; bhagavan--very powerful; abhut--appeared on the scene as a guest.

TRANSLATION

Thereafter, Maharaja Ambarisa satisfied all the guests who arrived at his house, especially the brahmanas. He gave in charity sixty crores of cows whose horns were covered with gold plate and whose hooves were covered with silver plate. All the cows were well decorated with garments and had full milk bags. They were mild-natured, young and beautiful and were accompanied by their calves. After giving these cows, the King first sumptuously fed all the brahmanas, and when they were fully satisfied, he was about to observe the end of Ekadasi, with their permission, by breaking the fast. Exactly at that time, however, Durvasa Muni, the great and powerful mystic, appeared on the scene as an uninvited guest.

TEXT 36

TEXT

tam anarcatithim bhupah
pratyutthanasanarhanaih
yayace 'bhyavaharaya
pada-mulam upagatah

SYNONYMS

tam--unto him (Durvasa); anarca--worshiped; atithim--although an uninvited guest; bhupah--the King (Ambarisa); pratyutthana--by standing up; asana--by offering a seat; arhanaih--and by paraphernalia for worship; yayace--requested; abhyavaharaya--for eating; pada-mulam--at the root of his feet; upagatah--fell down.

TRANSLATION

After standing up to receive Durvasa Muni, King Ambarisa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the great sage to eat.

TEXT 37

TEXT

pratinandya sa tam yacnam
kartum avasyakam gatah
nimamajja brhad dhyayan
kalindi-salile subhe

SYNONYMS

pratinandya--gladly accepting; sah--Durvasa Muni; tam--that; yacnam--request; kartum--to perform; avasyakam--the necessary ritualistic ceremonies; gatah--went; nimamajja--dipped his body in the water; brhat--the Supreme Brahman; dhyayan--meditating on; kalindi--of the Yamuna; salile--in the water; subhe--very auspicious.

TRANSLATION

Durvasa Muni gladly accepted the request of Maharaja Ambarisa, but to perform the regulative ritualistic ceremonies he went to the River Yamuna. There he dipped into the water of the auspicious Yamuna and meditated upon the impersonal Brahman.

TEXT 38

TEXT

muhurtardhavasistayam
dvadasyam paranam prati
cintayam asa dharma-jno
dvijais tad-dharma-sankate

SYNONYMS

muhurta-ardha-avasistayam--was remaining only for half a moment; dvadasyam--when the Dvadasi day; paranam--the breaking of the fast; prati--to observe; cintayam asa--began to think about; dharma-jnah--one who knows the principles of religion; dvijaih--by the brahmanas; tat-dharma--concerning that religious principle; sankate--in such a dangerous condition.

TRANSLATION

In the meantime, only a muhurta of the Dvadasi day was left on which to break the fast. Consequently, it was imperative that the fast be broken immediately. In this dangerous situation, the King consulted learned brahmanas.

TEXTS 39-40

TEXT

brahmanatikrame doso
dvadasyam yad aparane
yat krtva sadhu me bhuyad
adharmo va na mam sprset

ambhasa kevalenatha
karisye vrata-paranam

ahur ab-bhaksanam vipra
hy asitam nasitam ca tat

SYNONYMS

brahmana-atikrame--in surpassing the rules of respect to the brahmanas; dosah--there is a fault; dvadasyam--on the Dvadasi day; yat--because; aparane--in not breaking the fast in due time; yat krtva--after doing which action; sadhu--what is auspicious; me--unto me; bhuyat--may so become; adharmah--what is irreligious; va--either; na--not; mam--unto me; sprset--may touch; ambhasa--by water; kevalena--only; atha--therefore; karisye--I shall execute; vrata-paranam--the completion of the vow; ahuh--said; ap-bhaksanam--drinking water; viprah--O brahmanas; hi--indeed; asitam--eating; na asitam ca--as well as not eating; tat--such an action.

TRANSLATION

The King said: "To transgress the laws of respectful behavior toward the brahmanas is certainly a great offense. On the other hand, if one does not observe the breaking of the fast within the time of Dvadasi, there is a flaw in one's observance of the vow. Therefore, O brahmanas, if you think that it will be auspicious and not irreligious, I shall break the fast by drinking water." In this way, after consulting with the brahmanas, the King reached this decision, for according to brahminical opinion, drinking water may be accepted as eating and also as not eating.

PURPORT

When Maharaja Ambarisa, in his dilemma, consulted the brahmanas about whether he should break the fast or wait for Durvasa Muni, apparently they could not give a definite answer about what to do. A Vaisnava, however, is the most intelligent personality. Therefore Maharaja Ambarisa himself decided, in the presence of the brahmanas, that he would drink a little water, for this would confirm that the fast was broken but would not transgress the laws for receiving a brahmana. In the Vedas it is said, apo 'snati tan naivasitam naivanasitam. This Vedic injunction declares that the drinking of water may be accepted as eating or as not eating. Sometimes in our practical experience we see that some political leader adhering to satyagraha will not eat but will drink water. Considering that drinking water would not be eating, Maharaja Ambarisa decided to act in this way.

TEXT 41

TEXT

ity apah prasya rajarsis
cintayan manasacyutam
pratyacasta kuru-srestha
dvijagamanam eva sah

SYNONYMS

iti--thus; apah--water; prasya--after drinking; rajarsih--the great King Ambarisa; cintayan--meditating upon; manasa--by the mind; acyutam--the Supreme Personality of Godhead; pratyacasta--began to wait; kuru-

srestha--O best of the Kuru kings; dvija-agamanam--the return of Durvasa Muni, the great mystic brahmana; eva--indeed; sah--the King.

TRANSLATION

O best of the Kuru dynasty, after he drank some water, King Ambarisa, meditating upon the Supreme Personality of Godhead within his heart, waited for the return of the great mystic Durvasa Muni.

TEXT 42

TEXT

durvasa yamuna-kulat
krtavasyaka agatah
rajnabhinanditas tasya
bubudhe cestitam dhiya

SYNONYMS

durvasah--the great sage; yamuna-kulat--from the bank of the River Yamuna; krta--had been performed; avasyakah--he by whom the necessary ritualistic ceremonies; agatah--returned; rajna--by the King; abhinanditah--being well received; tasya--his; bubudhe--could understand; cestitam--performance; dhiya--by intelligence.

TRANSLATION

After executing the ritualistic ceremonies to be performed at noon, Durvasa returned from the bank of the Yamuna. The King received him well, offering all respects, but Durvasa Muni, by his mystic power, could understand that King Ambarisa had drunk water without his permission.

TEXT 43

TEXT

manyuna pracalad-gatro
bhru-kuti-kutilananah
bubhuksitas ca sutaram
krtanjalim abhasata

SYNONYMS

manyuna--agitated by great anger; pracalat-gatrah--his body trembling; bhru-kuti--by the eyebrows; kutila--curved; ananah--face; bubhuksitah ca--and hungry at the same time; sutaram--very much; krta-anjalim--to Ambarisa Maharaja, who stood there with folded hands; abhasata--he addressed.

TRANSLATION

Still hungry, Durvasa Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambarisa, who stood before him with folded hands.

TEXT 44

TEXT

aho asya nr-samsasya
sriyonmattasya pasyata
dharma-vyatikramam visnor
abhaktasyesa-maninah

SYNONYMS

aho--alas; asya--of this man; nr-samsasya--who is so cruel; sriya unmattasya--puffed up because of great opulence; pasyata--everyone just see; dharma-vyatikramam--the transgression of the regulative principles of religion; visnor abhaktasya--who is not a devotee of Lord Visnu; isa-maninah--considering himself the Supreme Lord, independent of everything.

TRANSLATION

Alas, just see the behavior of this cruel man! He is not a devotee of Lord Visnu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion.

PURPORT

Srila Visvanatha Cakravarti Thakura has diverted the entire meaning of this verse as spoken by Durvasa Muni. Durvasa Muni used the word nr-samsasya to indicate that the King was cruel, but Visvanatha Cakravarti Thakura interprets it to mean that the King's character was glorified by all the local people. He says that the word nr means "by all the local people" and that samsasya means "of he (Ambarisa) whose character was glorified." Similarly, one who is very rich becomes mad because of his wealth and is therefore called sriya-unmattasya, but Srila Visvanatha Cakravarti Thakura interprets these words to mean that although Maharaja Ambarisa was such an opulent king, he was not mad after money, for he had already surpassed the madness of material opulence. Similarly, the word isa-maninah is interpreted to mean that he was so respectful to the Supreme Personality of Godhead that he did not transgress the laws for observing Ekadasi-parana, despite the thinking of Durvasa Muni, for he only took water. In this way, Srila Visvanatha Cakravarti Thakura has supported Ambarisa Maharaja and all his activities.

TEXT 45

TEXT

yo mam atithim ayatam
atithyena nimantrya ca
adattva bhuktavams tasya
sadyas te darsaye phalam

SYNONYMS

yah--this man who; mam--unto me; atithim--who, being an uninvited guest; ayatam--had come here; atithyena--with the reception of a guest; nimantrya--after inviting me; ca--also; adattva--without giving (food); bhuktavan--has himself eaten; tasya--of him; sadyah--immediately; te--of you; darsaye--I shall show; phalam--the result.

TRANSLATION

Maharaja Ambarisa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.

PURPORT

A devotee cannot be defeated by a so-called mystic yogi. This will be proved by the failure of Durvasa Muni's endeavor to chastise Maharaja Ambarisa. Harav abhaktasya kuto mahad-gunah (Bhag. 5.18.12). One who is not a pure devotee of the Supreme Lord has no good qualifications, however great a mystic, philosopher or fruitive worker he may be. Only a devotee emerges victorious in all circumstances, as will be shown in this incident involving the rivalry between Durvasa and Maharaja Ambarisa.

TEXT 46

TEXT

evam bruvana utkrtya
jatam rosa-pradipitah
taya sa nirmame tasmai
krtyam kalanalopamam

SYNONYMS

evam--thus; bruvanah--speaking (Durvasa Muni); utkrtya--uprooting; jatam--a bunch of hair; rosa-pradipitah--being reddish because he was very angry; taya--by that bunch of hair from his head; sah--Durvasa Muni; nirmame--created; tasmai--to punish Maharaja Ambarisa; krtyam--a demon; kala-anala-upamam--appearing just like the blazing fire of devastation.

TRANSLATION

As Durvasa Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Maharaja Ambarisa.

TEXT 47

TEXT

tam apatantim jvalatim
asi-hastam pada bhuvam
vepayantim samudviksya
na cacala padan nrpah

SYNONYMS

tam--that (demon); apatantim--coming forward to attack him; jvalatim--blazing like fire; asi-hastam--with a trident in his hand; pada--with his footstep; bhuvam--the surface of the earth; vepayantim--causing to tremble; samudviksya--seeing him perfectly; na--not; cacala--moved; padat--from his place; nrpah--the King.

TRANSLATION

Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Maharaja Ambarisa. But the King, upon seeing him, was not at all disturbed and did not move even slightly from his position.

PURPORT

Narayana-parah sarve na kutascana bibhyati (Bhag. 6.17.28). A pure devotee of Narayana is never afraid of any material danger. There are many examples of devotees such as Prahlada Maharaja, who was tortured by his father but was not at all afraid, although he was only a five-year-old boy. Therefore, following the examples of Ambarisa Maharaja and Prahlada Maharaja, a devotee should learn how to tolerate all such awkward positions in this world. Devotees are often tortured by nondevotees, yet the pure devotee, depending fully on the mercy of the Supreme personality of Godhead, is never disturbed by such inimical activities.

TEXT 48

TEXT

prag distam bhrtya-raksayam
purusena mahatmana
dadaha krtyam tam cakram
kruddhahim iva pavakah

SYNONYMS

prak distam--as previously arranged; bhrtya-raksayam--for the protection of his servants; purusena--by the Supreme Person; maha-atmana--by the Supersoul; dadaha--burnt to ashes; krtyam--that created demon; tam--him; cakram--the disc; kruddha--angry; ahim--a serpent; iva--like; pavakah--fire.

TRANSLATION

As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarsana cakra, immediately burnt to ashes the created demon to protect the Lord's devotee.

PURPORT

As a pure devotee, Maharaja Ambarisa, although in such danger, did not move an inch from his position, nor did he request the Supreme Personality of Godhead to give him protection. He was fixed in understanding, and it was certain that he was simply thinking of the Supreme Personality of Godhead in the core of his heart. A devotee is never fearful of his death, for he meditates on the Supreme Personality of Godhead always, not for any material profit, but as his duty. The Lord, however, knows how to protect His devotee. As indicated by the words prag distam, the Lord knew everything. Therefore, before anything happened, He had already arranged for His cakra to protect Maharaja Ambarisa. This protection is offered to a devotee even from the very beginning of his devotional service. Kaunteya pratijanihi na me bhaktah pranasyati (Bg. 9.31). If one simply begins devotional service, he is immediately protected by the Supreme Personality of Godhead. This is also

confirmed in Bhagavad-gita (18.66): aham tvam sarva-papebhyo moksayisyami. Protection begins immediately. The Lord is so kind and merciful that He gives the devotee proper guidance and all protection, and thus the devotee very peacefully makes solid progress in Krsna consciousness without outward disturbances. A serpent may be very angry and ready to bite, but the furious snake is helpless when faced by a blazing fire in the forest. Although an enemy of a devotee may be very strong, he is compared to an angry serpent before the fire of devotional service.

TEXT 49

TEXT

tad-abhidravat udviksya
sva-prayasam ca nisphalam
durvasa dudruve bhito
diksu prana-paripsaya

SYNONYMS

tat--of that disc; abhidravat--moving toward him; udviksya--after seeing; sva-prayasam--his own attempt; ca--and; nisphalam--having failed; durvasah--Durvasa Muni; dudruve--began to run; bhita--full of fear; diksu--in every direction; prana-paripsaya--with a desire to save his life.

TRANSLATION

Upon seeing that his own attempt had failed and that the Sudarsana cakra was moving toward him, Durvasa Muni became very frightened and began to run in all directions to save his life.

TEXT 50

TEXT

tam anvadhavad bhagavad-rathangam
davagnir uddhuta-sikho yathahim
tathanusaktam munir iksamano
guham viviksuh prasasara meroh

SYNONYMS

tam--unto Durvasa; anvadhavat--began to follow; bhagavat-ratha-angam--the disc appearing from the wheel of the Lord's chariot; dava-agnih--like a forest fire; uddhuta--blazing high; sikhah--having flames; yatha ahim--as it follows a snake; tatha--in the same way; anusaktam--as if touching Durvasa Muni's back; munih--the sage; iksamanah--seeing like that; guham--a cave; viviksuh--wanted to enter; prasasara--began to move quickly; meroh--of Meru Mountain.

TRANSLATION

As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvasa Muni. Durvasa Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain.

TEXT 51

TEXT

diso nabhah ksmam vivaran samudran
lokan sapalams tridivam gatah sah
yato yato dhavati tatra tatra
sudarsanam dusprasaham dadarsa

SYNONYMS

disah--all directions; nabhah--in the sky; ksmam--on the surface of the earth; vivaran--within the holes; samudran--within the seas; lokan--all places; sa-palan--as well as their rulers; tridivam--the heavenly planets; gatah--gone; sah--Durvasa Muni; yatah yatah--wheresoever; dhavati--he went; tatra tatra--there, everywhere; sudarsanam--the disc of the Lord; dusprasaham--extremely fearful; dadarsa--Durvasa Muni saw.

TRANSLATION

Just to protect himself, Durvasa Muni fled everywhere, in all directions--in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets--but wherever he went he immediately saw following him the unbearable fire of the Sudarsana cakra.

TEXT 52

TEXT

alabdha-nathah sa sada kutascit
santrasta-citto 'ranam esamanah
devam virincam samagad vidhatah
trahy atma-yone 'jita-tejaso mam

SYNONYMS

alabdha-nathah--without getting the shelter of a protector; sah--Durvasa Muni; sada--always; kutascit--somewhere; santrasta-cittah--with a fearful heart; aranah--a person who can give shelter; esamanah--seeking; devam--at last to the chief demigod; virincam--Lord Brahma; samagat--approached; vidhatah--O my lord; trahi--kindly protect; atma-yone--O Lord Brahma; ajita-tejasah--from the fire released by Ajita, the Supreme Personality of Godhead; mam--unto me.

TRANSLATION

With a fearful heart, Durvasa Muni went here and there seeking shelter, but when he could find no shelter, he finally approached Lord Brahma and said, "O my lord, O Lord Brahma, kindly protect me from the blazing Sudarsana cakra sent by the Supreme Personality of Godhead."

TEXTS 53-54

TEXT

sri-brahmovaca

sthanam madiyah saha-visvam etat
kridavasane dvi-parardha-samjne
bhru-bhanga-matrena hi sandidhaksoh
kalatmano yasya tirobhavisyati

aham bhavo daksa-bhrigu-pradhanah
prajesa-bhutesa-suresa-mukhyah
sarve vayam yan-niyamam prapanna
murdhnyarpitam loka-hitam vahamah

SYNONYMS

sri-brahma uvaca--Lord Brahma said; sthanam--the place where I am; madiyah--my residence, Brahmaloaka; saha--with; visvam--the whole universe; etat--this; krida-avasane--at the end of the period for the pastimes of the Supreme personality of Godhead; dvi-parardha-samjne--the time known as the end of a dvi-parardha; bhru-bhanga-matrena--simply by the flicking of the eyebrows; hi--indeed; sandidhaksoh--of the Supreme personality of Godhead, when He desires to burn the whole universe; kala-atmanah--of the form of destruction; yasya--of whom; tirobhavisyati--will be vanquished; aham--I; bhavah--Lord Siva; daksa--Prajapati Daksa; bhrigu--the great saint Bhrigu; pradhanah--and others headed by them; praja-isa--the controllers of the prajas; bhuta-isa--the controllers of the living entities; sura-isa--the controllers of the demigods; mukhyah--headed by them; sarve--all of them; vayam--we also; yat-niyamam--whose regulative principle; prapannah--are surrendered; murdhnya arpitam--bowing our heads; loka-hitam--for the benefit of all living entities; vahamah--carry out the orders ruling over the living entities.

TRANSLATION

Lord Brahma said: At the end of the dvi-parardha, when the pastimes of the Lord come to an end, Lord Visnu, by a flick of His eyebrows, vanquishes the entire universe, including our places of residence. Such personalities as me and Lord Siva, as well as Daksa, Bhrigu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods--all of us surrender to that Supreme Personality of Godhead, Lord Visnu, bowing our heads, to carry out His orders for the benefit of all living entities.

PURPORT

In Bhagavad-gita (10.34) it is said, mrtyuh sama-haras caham: when the Supreme Personality of Godhead approaches as death, or the supreme controller of time, He takes everything away. In other words, all opulence, prestige and everything we possess is given by the Supreme Lord for some purpose. It is the duty of the surrendered soul to execute the orders of the Supreme. No one can disregard Him. Under the circumstances, Lord Brahma refused to give shelter to Durvasa Muni from the powerful Sudarsana cakra sent by the Lord.

TEXT 55

TEXT

pratyakhyato virincena
visnu-cakropatapitah

durvasah saranam yatah
sarvam kailasa-vasinam

SYNONYMS

pratyakhyatah--being refused; virincena--by Lord Brahma; visnu-cakra-upatapitah--being scorched by the blazing fire of Lord Visnu's disc; durvasah--the great mystic named Durvasa; saranam--f or shelter; yatah--went; sarvam--unto Lord Siva; kailasa-vasinam--the resident of the place known as Kailasa.

TRANSLATION

When Durvasa, who was greatly afflicted by the blazing fire of the Sudarsana cakra, was thus refused by Lord Brahma, he tried to take shelter of Lord Siva, who always resides on his planet, known as Kailasa.

TEXT 56

TEXT

sri-sankara uvaca
vayam na tata prabhavama bhumni
yasmin pare 'nye 'py aja-jiva-kosah
bhavanti kale na bhavanti hidrsah
sahasraso yatra vayam bhramamah

SYNONYMS

sri-sankarah uvaca--Lord Siva said; vayam--we; na--not; tata--O my dear son; prabhavamah--sufficiently able; bhumni--unto the great Supreme Personality of Godhead; yasmin--in whom; pare--in the Transcendence; anye--others; api--even; aja--Lord Brahma; jiva--living entities; kosah--the universes; bhavanti--can become; kale--in due course of time; na--not; bhavanti--can become; hi--indeed; idrsah--like this; sahasrasah--many thousands and millions; yatra--wherein; vayam--all of us; bhramamah--are rotating.

TRANSLATION

Lord Siva said: My dear son, I, Lord Brahma and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord.

PURPORT

There are innumerable universes in the material world, and there are innumerable Lord Brahmas, Lord Sivas and other demigods. All of them rotate within this material world under the supreme direction of the Personality of Godhead. Therefore no one is able to compete with the strength of the Lord. Lord Siva also refused to protect Durvasa, for Lord Siva also was under the rays of the Sudarsana cakra sent by the Supreme Personality of Godhead.

TEXTS 57-59

TEXT

aham sanat-kumaras ca
narado bhagavan ajah
kapilo 'pantaratamo
devalo dharma asurih

marici-pramukhas canye
siddhesah para-darsanah
vidama na vayam sarve
yan-mayam mayayavrtah

tasya visvesvarasyedam
sastram durvisaham hi nah
tam evam saranam yahi
haris te sam vidhasyati

SYNONYMS

aham--I; sanat-kumarah ca--and the four Kumaras (Sanaka, Sanatana, Sanat-kumara and Sananda); naradah--the heavenly sage Narada; bhagavan ajah--the supreme creature of the universe, Lord Brahma; kapilah--the son of Devahuti; apantaratamah--Vyasadeva; devalah--the great sage Devala; dharmah--Yamaraja; asurih--the great saint Asuri; marici--the great saint Marici; pramukhah--headed by; ca--also; anye--others; siddha-isah--all of them perfect in their knowledge; para-darsanah--they have seen the end of all knowledge; vidamah--can understand; na--not; vayam--all of us; sarve--totally; yat-mayam--the illusory energy of whom; mayaya--by that illusory energy; avrtah--being covered; tasya--His; visva-isvarasya--of the Lord of the universe; idam--this; sastram--weapon (the disc); durvisaham--even intolerable; hi--indeed; nah--of us; tam--to Him; evam--therefore; saranam yahi--go to take shelter; harih--the Supreme Personality of Godhead; te--for you; sam--auspiciousness; vidhasyati--certainly will perform.

TRANSLATION

Past, present and future are known to me [Lord Siva], Sanat-kumara, Narada, the most revered Lord Brahma, Kapila [the son of Devahuti], Apantaratama [Lord Vyasadeva], Devala, Yamaraja, Asuri, Marici and many saintly persons headed by him, as well as many others who have achieved perfection. Nonetheless, because we are covered by the illusory energy of the Lord, we cannot understand how expansive that illusory energy is. You should simply approach that Supreme Personality of Godhead to get relief, for this Sudarsana cakra is intolerable even to us. Go to Lord Visnu. He will certainly be kind enough to bestow all good fortune upon you.

TEXT 60

TEXT

tato niraso durvasah
padam bhagavato yayau
vaikunthakhyam yad adhyaste
srinivasah sriya saha

SYNONYMS

tatah--thereafter; nirasah--disappointed; durvasah--the great mystic Durvasa; padam--to the place; bhagavatah--of the Supreme Personality of Godhead, Visnu; yayau--went; vaikuntha-akhyam--the place known as Vaikuntha; yat--wherein; adhyaste--lives perpetually; srinivasah--Lord Visnu; sriya--with the goddess of fortune; saha--with.

TRANSLATION

Thereafter, being disappointed even in taking shelter of Lord Siva, Durvasa Muni went to Vaikuntha-dhama, where the Supreme Personality of Godhead, Narayana, resides with His consort, the goddess of fortune.

TEXT 61

TEXT

sandahyamano 'jita-sastra-vahnina
tat-pada-mule patitah savepathuh
ahacyutananta sad-ipsita prabho
krtagasam mavahi visva-bhavana

SYNONYMS

sandahyamanah--being burned by the heat; ajita-sastra-vahnina--by the blazing fire of the Supreme Personality of Godhead's weapon; tat-pada-mule--at His lotus feet; patitah--falling down; sa-vepathuh--with trembling of the body; aha--said; acyuta--O my Lord, O infallible one; ananta--O You of unlimited prowess; sat-ipsita--O Lord desired by saintly persons; prabho--O Supreme; krt-agasam--the greatest offender; ma--to me; avahi--give protection; visva-bhavana--O well-wisher of the whole universe.

TRANSLATION

Durvasa Muni, the great mystic, scorched by the heat of the Sudarsana cakra, fell at the lotus feet of Narayana. His body trembling, he spoke as follows: O infallible, unlimited Lord, protector of the entire universe, You are the only desirable objective for all devotees. I am a great offender, my Lord. Please give me protection.

TEXT 62

TEXT

ajanata te paramanubhavam
krtam mayagham bhavatah priyanam
vidhehi tasyapacitim vidhatar
mucyeta yan-namny udite narako 'pi

SYNONYMS

ajanata--without knowledge; te--of Your Lordship; parama-anubhavam--the inconceivable prowess; krtam--has been committed; maya--by me; agham--a great offense; bhavatah--of Your Lordship; priyanam--at the feet of the devotees; vidhehi--now kindly do the needful; tasya--of such an offense; apacitim--counteraction; vidhatar--O supreme controller; mucyeta--can be delivered; yat--of whose; namni--when the name; udite--is awakened; narakah api--even a person fit for going to hell.

TRANSLATION

O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

TEXT 63

TEXT

sri-bhagavan uvaca
aham bhakta-paradhino
hy asvatantra iva dvija
sadhubhir grasta-hrdayo
bhaktair bhakta-jana-priyah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; aham--I; bhakta-paradhinah--am dependent on the will of My devotees; hi--indeed; asvatantrah--am not independent; iva--exactly like that; dvija--O brahmana; sadhubhih--by pure devotees, completely free from all material desires; grasta-hrdayah--My heart is controlled; bhaktaih--because they are devotees; bhakta-jana-priyah--I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

TRANSLATION

The Supreme Personality of Godhead said to the brahmana: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

PURPORT

All the great stalwart personalities in the universe, including Lord Brahma and Lord Siva, are fully under the control of the Supreme Personality of Godhead, but the Supreme Personality of Godhead is fully under the control of His devotee. Why is this? Because the devotee is anyabhilasita-sunya; in other words, he has no material desires in his heart. His only desire is to think always of the Supreme Personality of Godhead and how to serve Him best. Because of this transcendental qualification, the Supreme Lord is extremely favorable to the devotees--indeed, not only the devotees, but also the devotees of the devotees. Srila Narottama dasa Thakura says, chadiya vaisnava-seva nistara payeche keba: without being a devotee of a devotee, one cannot be released from material entanglement. Therefore Caitanya Mahaprabhu identified Himself as gopi-bhartuh pada-kamalayor dasa-dasanudasah. Thus he instructed us to become not directly servants of Krsna but servants of the servant of Krsna. Devotees like Brahma, Narada, Vyasadeva and Sukadeva Gosvami are directly servants of Krsna, and one who becomes a servant of Narada, Vyasadeva and Sukadeva, like the six Gosvamis, is still more devoted. Srila Visvanatha Cakravarti Thakura therefore says, yasya prasada

bhagavat-prasadah: if one very sincerely serves the spiritual master, Krsna certainly becomes favorable to such a devotee. Following the instructions of a devotee is more valuable than following the instructions of the Supreme Personality of Godhead directly.

TEXT 64

TEXT

naham atmanam asase
mad-bhaktaih sadhubhir vina
sriyam catyantikim brahman
yesam gatih aham para

SYNONYMS

na--not; aham--I; atmanam--transcendental bliss; asase--desire; mat-bhaktaih--with My devotees; sadhubhir--with the saintly persons; vina--without them; sriyam--all My six opulences; ca--also; atyantikim--the supreme; brahman--O brahmana; yesam--of whom; gatih--destination; aham--I am; para--the ultimate.

TRANSLATION

O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

PURPORT

The Supreme Personality of Godhead is self-sufficient, but to enjoy His transcendental bliss He requires the cooperation of His devotees. In Vrndavana, for example, although Lord Krsna is full in Himself, He wants the cooperation of His devotees like the cowherd boys and the gopis to increase His transcendental bliss. Such pure devotees, who can increase the pleasure potency of the Supreme personality of Godhead, are certainly most dear to Him. Not only does the Supreme Personality of Godhead enjoy the company of His devotees, but because He is unlimited He wants to increase His devotees unlimitedly. Thus, He descends to the material world to induce the nondevotees and rebellious living entities to return home, back to Godhead. He requests them to surrender unto Him because, unlimited as He is, He wants to increase His devotees unlimitedly. The Krsna consciousness movement is an attempt to increase the number of pure devotees of the Supreme Lord more and more. It is certain that a devotee who helps in this endeavor to satisfy the Supreme Personality of Godhead becomes indirectly a controller of the Supreme Lord. Although the Supreme Lord is full in six opulences, He does not feel transcendental bliss without His devotees. An example that may be cited in this regard is that if a very rich man does not have sons in a family he does not feel happiness. Indeed, sometimes a rich man adopts a son to complete his happiness. The science of transcendental bliss is known to the pure devotee. Therefore the pure devotee is always engaged in increasing the transcendental happiness of the Lord.

TEXT 65

TEXT

ye daragara-putrapta-
pranan vittam imam param
hitva mam saranam yatah
katham tams tyaktum utsahe

SYNONYMS

ye--those devotees of Mine who; dara--wife; agara--house; putra--children, sons; apta--relatives, society; pranana--even life; vittam--wealth; imam--all these; param--elevation to the heavenly planets or becoming one by merging into Brahman; hitva--giving up (all these ambitions and paraphernalia); mam--unto Me; saranam--shelter; yatah--having taken; katham--how; tan--such persons; tyaktum--to give them up; utsahe--I can be enthusiastic in that way (it is not possible).

TRANSLATION

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

PURPORT

The Supreme Personality of Godhead is worshiped by the words brahmanya-devaya go-brahmana-hitaya ca. Thus He is the well-wisher of the brahmanas. Durvasa Muni was certainly a very great brahmana, but because he was a nondevotee, he could not sacrifice everything in devotional service. Great mystic yogis are actually self-interested. The proof is that when Durvasa Muni created a demon to kill Maharaja Ambarisa, the King stayed fixed in his place, praying to the Supreme Personality of Godhead and depending solely and wholly on Him, whereas when Durvasa Muni was chased by the Sudarsana cakra by the supreme will of the Lord, he was so perturbed that he fled all over the world and tried to take shelter in every nook and corner of the universe. At last, in fear of his life, he approached Lord Brahma, Lord Siva and ultimately the Supreme Personality of Godhead. He was so interested in his own body that he wanted to kill the body of a Vaisnava. Therefore, he did not have very good intelligence, and how can an unintelligent person be delivered by the Supreme Personality of Godhead? The Lord certainly tries to give all protection to His devotees who have given up everything for the sake of serving Him.

Another point in this verse is that attachment to daragara-putrapta--home, wife, children, friendship, society and love--is not the way to achieve the favor of the Supreme Personality of Godhead. One who is attached to hearth and home for material pleasure cannot become a pure devotee. Sometimes a pure devotee may have a habit or attraction for wife, children and home but at the same time want to serve the Supreme Lord to the best of his ability. For such a devotee, the Lord makes a special arrangement to take away the objects of his false attachment and thus free him from attachment to wife, home, children, friends and so on. This is special mercy bestowed upon the devotee to bring him back home, back to Godhead.

TEXT 66

TEXT

mayi nirbaddha-hrdayah
sadhavah sama-darsanah
vase kurvanti mam bhaktya
sat-striyah sat-patim yatha

SYNONYMS

mayi--unto Me; nirbaddha-hrdayah--firmly attached in the core of the heart; sadhavah--the pure devotees; sama-darsanah--who are equal to everyone; vase--under control; kurvanti--they make; mam--unto Me; bhaktya--by devotional service; sat-striyah--chaste women; sat-patim--unto the gentle husband; yatha--as.

TRANSLATION

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

PURPORT

In this verse, the word sama-darsanah is significant. The pure devotee is actually equal toward everyone, as confirmed in Bhagavad-gita (18.54): brahma-bhutih prasannatma na socati na kanksati. samah sarvesu bhutesu. Universal brotherhood is possible when one is a pure devotee (panditah sama-darsinah). A pure devotee is actually learned because he knows his constitutional position, he knows the position of the Supreme Personality of Godhead, and he knows the relationship between the living entity and the Supreme Lord. Thus he has full spiritual knowledge and is automatically liberated (brahma-bhutih). He can therefore see everyone on the spiritual platform. He can comprehend the happiness and distress of all living entities. He understands that what is happiness to him is also happiness to others and that what is distress to him is distressing for others. Therefore he is sympathetic to everyone. As Prahlada Maharaja said:

soce tato vimukha-cetasa indriyarthamaya-sukhaya bharam udvahato vimudhan

(Bhag. 7.9.43)

People suffer from material distress because they are not attached to the Supreme Personality of Godhead. A pure devotee's chief concern, therefore, is to raise the ignorant mass of people to the sense of Krsna consciousness.

TEXT 67

TEXT

mat-sevaya pratitam te
salokyadi-catustayam
necchanti sevaya purnah
kuto 'nyat kala-viplutam

SYNONYMS

mat-sevaya--by being engaged fully in My transcendental loving service; pratitam--automatically achieved; te--such pure devotees are fully satisfied; salokya-adi-catustayam--the four different types of liberation (salokya, sarupya, samipya and sarsti, what to speak of sayujya); na--not; icchanti--desire; sevaya--simply by devotional service; purnah--fully complete; kutah--where is the question; anyat--other things; kala-viplutam--which are finished in the course of time.

TRANSLATION

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [salokya, sarupya, samipya and sarsti], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

PURPORT

Srila Bilvamangala Thakura has estimated the value of liberation as follows:

muktih svayam mukulitanjalih sevate 'sman
dharmartha-kama-gatayah samaya-pratiksah

Bilvamangala Thakura realized that if one develops his natural devotional service to the Supreme Personality of Godhead, mukti stands before him with folded hands to offer all kinds of service. In other words, the devotee is already liberated. There is no need for him to aspire for different types of liberation. The pure devotee automatically achieves liberation, even without desiring it.

TEXT 68

TEXT

sadhavo hridayam mahyam
sadhunam hridayam tv aham
mad-anyat te na jananti
naham tebhyo manag api

SYNONYMS

sadhavah--the pure devotees; hridayam--in the core of the heart; mahyam--of Me; sadhunam--of the pure devotees also; hridayam--in the core of the heart; tu--indeed; aham--I am; mat-anyat--anything else but me; te--they; na--not; jananti--know; na--not; aham--I; tebhyah--than them; manak api--even by a little fraction.

TRANSLATION

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

PURPORT

Since Durvasa Muni wanted to chastise Maharaja Ambarisa, it is to be understood that he wanted to give pain to the heart of the Supreme

Personality of Godhead, for the Lord says, *sadhavo hrdayam mahyam*: "The pure devotee is always within the core of My heart." The Lord's feelings are like those of a father, who feels pain when his child is in pain. Therefore, offenses at the lotus feet of a devotee are serious. Caitanya Mahaprabhu has very strongly recommended that one not commit any offense at the lotus feet of a devotee. Such offenses are compared to a mad elephant because when a mad elephant enters a garden it causes devastation. Therefore one should be extremely careful not to commit offenses at the lotus feet of a pure devotee. Actually Maharaja Ambarisa was not at all at fault; Durvasa Muni unnecessarily wanted to chastise him on flimsy grounds. Maharaja Ambarisa wanted to complete the Ekadasi-parana as part of devotional service to please the Supreme Personality of Godhead, and therefore he drank a little water. But although Durvasa Muni was a great mystic brahmana, he did not know what is what. That is the difference between a pure devotee and a so-called learned scholar of Vedic knowledge. The devotees, being always situated in the core of the Lord's heart, surely get all instructions directly from the Lord, as confirmed by the Lord Himself in Bhagavad-gita (10.11):

*tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhavastho
jnana-dipena bhasvata*

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, *vaisnavera kriya mudra vijneha na bujhaya*. Even the most learned or experienced person cannot understand the movements of a Vaisnava, a pure devotee. No one, therefore, should criticize a pure Vaisnava. A Vaisnava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead.

TEXT 69

TEXT

*upayam kathayisyami
tava vipra srnusva tat
ayam hy atmabhicaras te
yatas tam yahi ma ciram
sadhusu prahitam tejah
prahartuh kurute 'sivam*

SYNONYMS

upayam--the means of protection in this dangerous position;
kathayisyami--I shall speak to you; *tava*--of your deliverance from this danger; *vipra*--O brahmana; *srnusva*--just hear from me; *tat*--what I say; *ayam*--this action taken by you; *hi*--indeed; *atma-abhicarah*--self-envy or envious of yourself (your mind has become your enemy); *te*--for you; *yatah*--because of whom; *tam*--to him (Maharaja Ambarisa); *yahi*--immediately go; *ma ciram*--do not wait even a moment; *sadhusu*--unto devotees; *prahitam*--applied; *tejah*--power; *prahartuh*--of the executor; *kurute*--does; *asivam*--inauspiciousness.

TRANSLATION

O brahmana, let Me now advise you for your own protection. Please hear from Me. By offending Maharaja Ambarisa, you have acted with self-envy. Therefore you should go to him immediately, without a moment's delay. One's so-called prowess, when employed against the devotee, certainly harms he who employs it. Thus it is the subject, not the object, who is harmed.

PURPORT

A Vaisnava is always an object of envy for nondevotees, even when the nondevotee happens to be his father. To give a practical example, Hiranyakasipu was envious of Prahlada Maharaja, but this envy of the devotee was harmful to Hiranyakasipu, not to Prahlada. Every action taken by Hiranyakasipu against his son Prahlada Maharaja was taken very seriously by the Supreme Personality of Godhead, and thus when Hiranyakasipu was on the verge of killing Prahlada, the Lord personally appeared and killed Hiranyakasipu. Service to a Vaisnava gradually accumulates and becomes an asset for the devotee. Similarly, harmful activities directed against the devotee gradually become the ultimate cause of the performer's falldown. Even such a great brahmana and mystic yogi as Durvasa was in a most dangerous situation because of his offense at the lotus feet of Maharaja Ambarisa, a pure devotee.

TEXT 70

TEXT

tapo vidya ca vipranam
nihsreyasa-kare ubhe
te eva durvinitasya
kalpete kartur anyatha

SYNONYMS

tapah--austerities; vidya--knowledge; ca--also; vipranam--of the brahmanas; nihsreyasa--of what is certainly very auspicious for upliftment; kare--are causes; ubhe--both of them; te--such austerity and knowledge; eva--indeed; durvinitasya--when such a person is an upstart; kalpete--become; kartuh--of the performer; anyatha--just the opposite.

TRANSLATION

For a brahmana, austerity and learning are certainly auspicious, but when acquired by a person who is not gentle, such austerity and learning are most dangerous.

PURPORT

It is said that a jewel is very valuable, but when it is on the hood of a serpent, it is dangerous despite its value. Similarly, when a materialistic nondevotee achieves great success in learning and austerity, that success is dangerous for all of society. So-called learned scientists, for example, invented atomic weapons that are dangerous for all humanity. It is therefore said, manina bhusitah sarpah kim asau na bhayankarah. A serpent with a jewel on its hood is as dangerous as a serpent without such a jewel. Durvasa Muni was a very learned brahmana equipped with mystic power, but because he was not a

gentleman, he did not know how to use his power. He was therefore extremely dangerous. The Supreme Personality of Godhead is never inclined toward a dangerous person who uses his mystic power for some personal design. By the laws of nature, therefore, such misuse of power is ultimately dangerous not for society but for the person who misuses it.

TEXT 71

TEXT

brahmams tad gaccha bhadram te
nabhaga-tanayam nrpam
ksamapaya maha-bhagam
tatah santir bhavisyati

SYNONYMS

brahman--O brahmana; tat--therefore; gaccha--you go; bhadram--all auspiciousness; te--unto you; nabhaga-tanayam--to the son of Maharaja Nabhaga; nrpam--the King (Ambarisa); ksamapaya--just try to pacify him; maha-bhagam--a great personality, a pure devotee; tatah--thereafter; santih--peace; bhavisyati--there will be.

TRANSLATION

O best of the brahmanas, you should therefore go immediately to King Ambarisa, the son of Maharaja Nabhaga. I wish you all good fortune. If you can satisfy Maharaja Ambarisa, then there will be peace for you.

PURPORT

In this regard, Madhva Muni quotes from the Garuda Purana:

brahmadi-bhakti-koty-amsad
amso naivambarisake
naivanyasya cakrasyapi
tathapi harir isvarah

tatkalikopaceyatvat
tesam yasasa adirat
brahmadayas ca tat-kirtim
vyanjayam asur uttamam

mohanaya ca daityanam
brahmade nindanaya ca
anyartham ca svayam visnur
brahmadyas ca nirasisah

manusesuttamatvac ca
tesam bhaktyadibhir gunaih
brahmader visnv-adhinatva-
jnapanaya ca kevalam

durvasas ca svayam rudras
tathapy anyayam uktavan
tasyapy anugraharthaya
darpa-nasartham eva ca

The lesson to be derived from this narration concerning Maharaja Ambarisa and Durvasa Muni is that all the demigods, including Lord Brahma and Lord Siva, are under the control of Lord Visnu. Therefore, when a Vaisnava is offended, the offender is punished by Visnu, the Supreme Lord. No one can protect such a person, even Lord Brahma or Lord Siva. Thus end the Bhaktivedanta purports of the Ninth Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "Ambarisa Maharaja Offended by Durvasa Muni."

Chapter Five
Durvasa Muni's Life Spared

In this chapter we find Maharaja Ambarisa offering prayers to the Sudarsana cakra and we find how the Sudarsana cakra became merciful to Durvasa Muni.

By the order of the Supreme personality of Godhead, Visnu, Durvasa Muni immediately went to Maharaja Ambarisa and fell at his lotus feet. Maharaja Ambarisa, being naturally very humble and meek, felt shy and ashamed because Durvasa Muni had fallen at his feet, and thus he began to offer prayers to the Sudarsana cakra just to save Durvasa. What is this Sudarsana cakra? The Sudarsana cakra is the glance of the Supreme Personality of Godhead by which He creates the entire material world. Sa aikṣata, sa asṛjata. This is the Vedic version. The Sudarsana cakra, which is the origin of creation and is most dear to the Lord, has thousands of spokes. This Sudarsana cakra is the killer of the prowess of all other weapons, the killer of darkness, and the manifestor of the prowess of devotional service; it is the means of establishing religious principles, and it is the killer of all irreligious activities. Without his mercy, the universe cannot be maintained, and therefore the Sudarsana cakra is employed by the Supreme personality of Godhead. When Maharaja Ambarisa thus prayed that the Sudarsana cakra be merciful, the Sudarsana cakra, being appeased, refrained from killing Durvasa Muni, who thus achieved the Sudarsana cakra's mercy. Durvasa Muni thus learned to give up the nasty idea of considering a Vaisnava an ordinary person (vaisnava jati-buddhi). Maharaja Ambarisa belonged to the ksatriya group, and therefore Durvasa Muni considered him lower than the brahmanas and wanted to exercise brahminical power against him. By this incident, everyone should learn how to stop mischievous ideas of neglecting Vaisnavas. After this incident, Maharaja Ambarisa gave Durvasa Muni sumptuous food to eat, and then the King, who had been standing in the same place for one year without eating anything, also took prasada. Maharaja Ambarisa later divided his property among his sons and went to the bank of the Manasa-sarovara to execute devotional meditation.

TEXT 1

TEXT

sri-suka uvaca
evam bhagavatadisto
durvasas cakra-tapitah
ambarisam upavṛtya
tat-padau duhkhitō 'gṛahit

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; bhagavata adistah--being ordered by the Supreme Personality of Godhead; durvasah--the great mystic yogi named Durvasa; cakra-tapitah--being very

much harassed by the Sudarsana cakra; ambarisam--unto Maharaja Ambarisa; upavrtiya--approaching; tat-padau--at his lotus feet; dukkhitah--being very much aggrieved; agrahit--he caught.

TRANSLATION

Sukadeva Gosvami said: When thus advised by Lord Visnu, Durvasa Muni, who was very much harassed by the Sudarsana cakra, immediately approached Maharaja Ambarisa. Being very much aggrieved, the muni fell down and clasped the King's lotus feet.

TEXT 2

TEXT

tasya sodyamam aviksya
pada-sparsa-vilajjitah
astavit tad dharer astram
krpaya pidito bhramam

SYNONYMS

tasya--of Durvasa; sah--he, Maharaja Ambarisa; udyamam--the endeavor; aviksya--after seeing; pada-sparsa-vilajjitah--being ashamed because Durvasa was touching his lotus feet; astavit--offered prayers; tat--to that; hareh astram--weapon of the Supreme personality of Godhead; krpaya--with mercy; piditah--aggrieved; bhramam--very much.

TRANSLATION

When Durvasa touched his lotus feet, Maharaja Ambarisa was very much ashamed, and when he saw Durvasa attempting to offer prayers, because of mercy he was aggrieved even more. Thus he immediately began offering prayers to the great weapon of the Supreme Personality of Godhead.

TEXT 3

TEXT

ambarisa uvaca
tvam agnir bhagavan suryas
tvam somo jyotisam patih
tvam apas tvam ksitir vyoma
vayur matrendriyani ca

SYNONYMS

ambarisah--Maharaja Ambarisa; uvaca--said; tvam--you (are); agnih--the fire; bhagavan--the most powerful; suryah--the sun; tvam--you (are); somah--the moon; jyotisam--of all the luminaries; patih--the master; tvam--you (are); apah--water; tvam--you (are); ksitih--earth; vyoma--sky; vayuh--the air; matra--the objects of the senses; indriyani--and the senses; ca--also.

TRANSLATION

Maharaja Ambarisa said: O Sudarsana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries.

You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses also.

TEXT 4

TEXT

sudarsana namas tubhyam
sahasraracyuta-priya
sarvastra-ghatin vipraya
svasti bhuya idaspate

SYNONYMS

sudarsana--O original vision of the Supreme Personality of Godhead; namah--respectful obeisances; tubhyam--unto you; sahasra-ara--O you who have thousands of spokes; acyuta-priya--O most favorite of the Supreme Personality of Godhead, Acyuta; sarva-astra-ghatin--O destroyer of all weapons; vipraya--unto this brahmana; svasti--very auspicious; bhuyah--just become; idaspate--O master of the material world.

TRANSLATION

O most favorite of Acyuta, the Supreme Personality of Godhead, you have thousands of spokes. O master of the material world, destroyer of all weapons, original vision of the Personality of Godhead, I offer my respectful obeisances unto you. Kindly give shelter and be auspicious to this brahmana.

TEXT 5

TEXT

tvam dharmas tvam rtam satyam
tvam yajno 'khila-yajna-bhuk
tvam loka-palah sarvatma
tvam tejah paurusam param

SYNONYMS

tvam--you; dharmah--religion; tvam--you; rtam--encouraging statements; satyam--the ultimate truth; tvam--you; yajnah--sacrifice; akhila--universal; yajna-bhuk--the enjoyer of the fruits resulting from sacrifice; tvam--you; loka-palah--the maintainer of the various planets; sarva-atma--all-pervading; tvam--you; tejah--prowess; paurusam--of the Supreme Personality of Godhead; param--transcendental.

TRANSLATION

O Sudarsana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarsana. Everything has been created by your activities, and therefore you are all-pervading.

PURPORT

The word sudarsana means "auspicious vision." From Vedic instructions we understand that this material world is created by the glance of the Supreme personality of Godhead (sa aiksata, sa asrjata). The Supreme personality of Godhead glanced over the mahat-tattva, or the total material energy, and when it was agitated, everything came into existence. Western philosophers sometimes think that the original cause of creation was a chunk that exploded. If one thinks of this chunk as the total material energy, the mahat-tattva, one can understand that the chunk was agitated by the glance of the Lord, and thus the Lord's glance is the original cause of material creation.

TEXT 6

TEXT

namah sunabhakhila-dharma-setave
hy adharma-silasura-dhuma-ketave
trailokya-gopaya visuddha-varcase
mano-javayadbhuta-karmane grne

SYNONYMS

namah--all respectful obeisances unto you; su-nabha--O you who have an auspicious hub; akhila-dharma-setave--whose spokes are considered to be a breach of the entire universe; hi--indeed; adharma-sila--who are irreligious; asura--for the demons; dhuma-ketave--unto you who are like fire or an inauspicious comet; trailokya--of the three material worlds; gopaya--the maintainer; visuddha--transcendental; varcase--whose effulgence; manah-javaya--as speedy as the mind; adbhuta--wonderful; karmane--so active; grne--I simply utter.

TRANSLATION

O Sudarsana, you have a very auspicious hub, and therefore you are the upholder of all religion. You are just like an inauspicious comet for the irreligious demons. Indeed, you are the maintainer of the three worlds, you are full of transcendental effulgence, you are as quick as the mind, and you are able to work wonders. I can simply utter the word namah, offering all obeisances unto you.

PURPORT

The disc of the Lord is called Sudarsana because he does not discriminate between high and low criminals or demons. Durvasa Muni was certainly a powerful brahmana, but his acts against the pure devotee Maharaja Ambarisa were no better than the activities of asuras. As stated in the sastras, dharmam tu saksad bhagavat-pranitam: the word dharma refers to the orders or laws given by the Supreme personality of Godhead. Sarva-dharman parityajya mam ekam saranam vraja: real dharma is surrender unto the Supreme Personality of Godhead. Therefore real dharma means bhakti, or devotional service to the Lord. The Sudarsana cakra is here addressed as dharma-setave, the protector of dharma. Maharaja Ambarisa was a truly religious person, and consequently for his protection the Sudarsana cakra was ready to punish even such a strict brahmana as Durvasa Muni because he had acted like a demon. There are demons even in the form of brahmanas. Therefore the Sudarsana cakra does not

discriminate between brahmana demons and sudra demons. Anyone against the Supreme personality of Godhead and His devotees is called a demon. In the sastras we find many brahmanas and ksatriyas who acted as demons and have been described as demons. According to the verdict of the sastras, one has to be understood according to his symptoms. If one is born of a brahmana father but his symptoms are demoniac, he is regarded as a demon. The Sudarsana cakra is always concerned with annihilating the demons. Therefore he is described as adharma-silasura-dhuma-ketave. Those who are not devotees are called adharma-sila. The Sudarsana cakra is just like an inauspicious comet for all such demons.

TEXT 7

TEXT

tvat-tejasa dharma-mayena samhrtam
tamah prakasas ca drso mahatmanam
duratyayas te mahima giram pate
tvad-rupam etat sad-asat paravaram

SYNONYMS

tvat-tejasa--by your effulgence; dharma-mayena--which is full of religious principles; samhrtam--dissipated; tamah--darkness; prakasah ca--illumination also; drsah--of all directions; maha-atmanam--of great, learned personalities; duratyayah--insurmountable; te--your; mahima--glories; giram pate--O master of speech; tvat-rupam--your manifestation; etat--this; sat-asat--manifested and unmanifested; para-avaram--superior and inferior.

TRANSLATION

O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle, superior and inferior, are but various forms of you that are manifested by your effulgence.

PURPORT

Without illumination, nothing can be seen, especially in this material world. The illumination in this world emanates from the effulgence of Sudarsana, the original vision of the Supreme Personality of Godhead. The illuminating principles of the sun, the moon and fire emanate from Sudarsana. Similarly, illumination by knowledge also comes from Sudarsana because with the illumination of Sudarsana one can distinguish one thing from another, the superior from the inferior. Generally people accept a powerful yogi like Durvasa Muni as wonderfully superior, but if such a person is chased by the Sudarsana cakra, we can see his real identity and understand how inferior he is because of his dealings with devotees.

TEXT 8

TEXT

yada visrstas tvam ananjanena vai
balam pravisto 'jita daitya-danavam

bahudarorv-anghri-sirodharani
vrscann ajasram pradhane virajase

SYNONYMS

yada--when; visrstah--sent; tvam--your good self; ananjanena--by the transcendental Supreme Personality of Godhead; vai--indeed; balam--the soldiers; pravistah--entering among; ajita--O indefatigable and unconquerable one; daitya-danavam--of the Daityas and Danavas, the demons; bahu--arms; udara--bellies; uru--thighs; anghri--legs; sirah-dharani--necks; vrscan--separating; ajasram--incessantly; pradhane--in the battlefield; virajase--you stay.

TRANSLATION

O indefatigable one, when you are sent by the Supreme Personality of Godhead to enter among the soldiers of the Daityas and the Danavas, you stay on the battlefield and unendingly separate their arms, bellies, thighs, legs and heads.

TEXT 9

TEXT

sa tvam jagat-trana khala-prahanaye
nirupitah sarva-saho gada-bhrta
viprasya casmat-kula-daiva-hetave
vidhehi bhadram tad anugraho hi nah

SYNONYMS

sah--that person; tvam--your good self; jagat-trana--O protector of the whole universe; khala-prahanaye--in killing the envious enemies; nirupitah--are engaged; sarva-sahah--all-powerful; gada-bhrta--by the Supreme Personality of Godhead; viprasya--of this brahmana; ca--also; asmat--our; kula-daiva-hetave--for the good fortune of the dynasty; vidhehi--kindly do; bhadram--all-good; tat--that; anugraha--favor; hi--indeed; nah--our.

TRANSLATION

O protector of the universe, you are engaged by the Supreme Personality of Godhead as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brahmana. This will certainly be a favor for all of us.

TEXT 10

TEXT

yady asti dattam istam va
sva-dharmo va svanusthitah
kulam no vipra-daivam ced
dvijo bhavatu vijvarah

SYNONYMS

yadi--if; asti--there is; dattam--charity; istam--worshiping the Deity; va--either; sva-dharmah--occupational duty; va--either; su-anusthitah--perfectly performed; kulam--dynasty; nah--our; vipra-daivam--favored by the brahmanas; cet--if so; dvijah--this brahmana; bhavatu--may become; vijvarah--without a burning (from the Sudarsana cakra).

TRANSLATION

If our family has given charity to the proper persons, if we have performed ritualistic ceremonies and sacrifices, if we have properly carried out our occupational duties, and if we have been guided by learned brahmanas, I wish, in exchange, that this brahmana be freed from the burning caused by the Sudarsana cakra.

TEXT 11

TEXT

yadi no bhagavan prita
ekah sarva-gunasrayah
sarva-bhutatma-bhavana
dvijo bhavatu vijvarah

SYNONYMS

yadi--if; nah--unto us; bhagavan--the Supreme Personality of Godhead; pritah--is satisfied; ekah--without any duplicate; sarva-guna-asrayah--the reservoir of all transcendental qualities; sarva-bhuta-atma-bhavana--by a merciful attitude toward all living entities; dvijah--this brahmana; bhavatu--may become; vijvarah--freed from all burning.

TRANSLATION

If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brahmana, Durvasa Muni, be freed from the pain of being burned.

TEXT 12

TEXT

sri-suka uvaca
iti samstuvato rajno
visnu-cakram sudarsanam
asamyat sarvato vipram
pradahad raja-yacnaya

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; samstuvatah--being prayed to; rajnah--by the King; visnu-cakram--the disc weapon of Lord Visnu; sudarsanam--of the name Sudarsana cakra; asamyat--became no longer disturbing; sarvatah--in every respect; vipram--unto the brahmana; pradahat--causing to burn; raja--of the King; yacnaya--by the begging.

TRANSLATION

Sukadeva Gosvami continued: When the King offered prayers to the Sudarsana cakra and Lord Visnu, because of his prayers the Sudarsana cakra became peaceful and stopped burning the brahmana known as Durvasa Muni.

TEXT 13

TEXT

sa mukto 'stragni-tapena
durvasah svastimams tatah
prasasamsa tam urvisam
yunjanah paramasisah

SYNONYMS

sah--he, Durvasa Muni; mukta--being freed; astra-agni-tapena--from the heat of the fire of the Sudarsana cakra; durvasah--the great mystic Durvasa; svastiman--fully satisfied, relieved of the burning; tatah--then; prasasamsa--offered praise; tam--unto him; urvi-isam--the King; yunjanah--performing; parama-asisah--the highest benedictions.

TRANSLATION

Durvasa Muni, the greatly powerful mystic, was indeed satisfied when freed from the fire of the Sudarsana cakra. Thus he praised the qualities of Maharaja Ambarisa and offered him the highest benedictions.

TEXT 14

TEXT

durvasa uvaca
aho ananta-dasanam
mahattvam drstam adya me
krtagaso 'pi yad rajan
mangalani samihase

SYNONYMS

durvasah uvaca--Durvasa Muni said; aho--alas; ananta-dasanam--of the servants of the Supreme Personality of Godhead; mahattvam--greatness; drstam--seen; adya--today; me--by me; krta-agasah api--although I was an offender; yat--still; rajan--O King; mangalani--good fortune; samihase--you are praying for.

TRANSLATION

Durvasa Muni said: My dear King, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for although I have committed an offense, you have prayed for my good fortune.

TEXT 15

TEXT

duskarah ko nu sadhunam
dustyajo va mahatmanam

yaih sangrhito bhagavan
satvatam rsabho harih

SYNONYMS

duskarah--difficult to do; kah--what; nu--indeed; sadhunam--of the devotees; dustyajah--impossible to give up; va--either; maha-atmanam--of the great persons; yaih--by which persons; sangrhitah--achieved (by devotional service); bhagavan--the Supreme Personality of Godhead; satvatam--of the pure devotees; rsabhah--the leader; harih--the Lord.

TRANSLATION

For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up?

TEXT 16

TEXT

yan-nama-sruti-matrena
puman bhavati nirmalah
tasya tirtha-padah kim va
dasanam avasisyate

SYNONYMS

yat-nama--the holy name of the Lord; sruti-matrena--simply by hearing; puman--a person; bhavati--becomes; nirmalah--purified; tasya--of Him; tirtha-padah--the Lord, at whose feet are the holy places; kim va--what; dasanam--by the servants; avasisyate--remains to be done.

TRANSLATION

What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

TEXT 17

TEXT

rajann anugrhito 'ham
tvayatkarunatmana
mad-aghama prsthatah krtva
prana yan me 'bhiraksitah

SYNONYMS

rajan--O King; anugrhitah--very much favored; aham--I (am); tvaya--by you; ati-karuna-atmana--because of your being extremely merciful; mad-aghama--my offenses; prsthatah--to the back; krtva--doing so; pranah--life; yat--that; me--my; abhiraksitah--saved.

TRANSLATION

O King, overlooking my offenses, you have saved my life. Thus I am very much obliged to you because you are so merciful.

TEXT 18

TEXT

raja tam akrtaharah
pratyagamana-kanksaya
caranav upasangrhya
prasadya samabhojayat

SYNONYMS

raja--the King; tam--unto him, Durvasa Muni; akrtaharah--who refrained from taking food; pratyagamana--returning; kanksaya--desiring; caranau--the feet; upasangrhya--approaching; prasadya--pleasing in all respects; samabhojayat--fed sumptuously.

TRANSLATION

Expecting the return of Durvasa Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his lotus feet, pleasing him in all respects, and fed him sumptuously.

TEXT 19

TEXT

so 'sitvadrtam anitam
atithyam sarva-kamikam
trptatma nrpatim praha
bhujyatam iti sadaram

SYNONYMS

sah--he (Durvasa); asitva--after eating sumptuously; adrtam--with great respect; anitam--received; atithyam--offered different varieties of food; sarva-kamikam--fulfilling all kinds of tastes; trpta-atma--thus being fully satisfied; nrpatim--unto the King; praha--said; bhujyatam--my dear King, you eat also; iti--in this way; sa-adaram--with great respect.

TRANSLATION

Thus the King respectfully received Durvasa Muni, who after eating varieties of palatable food was so satisfied that with great affection he requested the King to eat also, saying, "Please take your meal."

TEXT 20

TEXT

prito 'smy anugrhito 'smi
tava bhagavatasya vai
darsana-sparsanalapair
atithyenatma-medhasa

SYNONYMS

prītah--very much satisfied; asmi--I am; anugrītah--very much favored; asmi--I am; tava--your; bhagavatasya--because of your being a pure devotee; vai--indeed; darsana--by seeing you; sparsana--and touching your feet; alapāih--by talking with you; atithyena--by your hospitality; atma-medhasa--by my own intelligence.

TRANSLATION

Durvasa Muni said: I am very pleased with you, my dear King. At first I thought of you as an ordinary human being and accepted your hospitality, but later I could understand, by my own intelligence, that you are the most exalted devotee of the Lord. Therefore, simply by seeing you, touching your feet and talking with you, I have been pleased and have become obliged to you.

PURPORT

It is said, *vaiṣṇavera kriyā mudrā vijñeha na bujhaya*: even a very intelligent man cannot understand the activities of a pure Vaisnava. Therefore, because Durvasa Muni was a great mystic yogi, he first mistook Maharaja Ambarisa for an ordinary human being and wanted to punish him. Such is the mistaken observation of a Vaisnava. When Durvasa Muni was persecuted by the Sudarsana cakra, however, his intelligence developed. Therefore the word *atma-medhasa* is used to indicate that by his personal experience he would understand how great a Vaisnava the King was. When Durvasa Muni was chased by the Sudarsana cakra, he wanted to take shelter of Lord Brahma and Lord Siva, and he was even able to go to the spiritual world, meet the Personality of Godhead and talk with Him face to face, yet he was unable to be rescued from the attack of the Sudarsana cakra. Thus he could understand the influence of a Vaisnava by personal experience. Durvasa Muni was certainly a great yogi and a very learned brahmana, but despite his being a real yogi he was unable to understand the influence of a Vaisnava. Therefore it is said, *vaiṣṇavera kriyā mudrā vijñeha na bujhaya*: even the most learned person cannot understand the value of a Vaisnava. There is always a possibility for so-called jñānis and yogis to be mistaken when studying the character of a Vaisnava. A Vaisnava can be understood by how much he is favored by the Supreme Personality of Godhead in terms of his inconceivable activities.

TEXT 21

TEXT

karmavadatam etat te
gayanti svah-striyo muhuh
kirtim parama-punyam ca
kirtayisyati bhur iyaṁ

SYNONYMS

karma--activity; avadatam--without any tinge; etat--all this; te--your; gayanti--will sing; svah-striyah--women from the heavenly planets; muhuh--always; kirtim--glories; parama-punyam--highly glorified and pious; ca--also; kirtayisyati--will continuously chant; bhuh--the whole world; iyaṁ--this.

TRANSLATION

All the blessed women in the heavenly planets will continuously chant about your spotless character at every moment, and the people of this world will also chant your glories continuously.

TEXT 22

TEXT

sri-suka uvaca
evam sankirtya rajanam
durvasah paritositah
yayau vihayasamantrya
brahmalokam ahaitukam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; sankirtya--glorifying; rajanam--the King; durvasah--the great mystic yogi Durvasa Muni; paritositah--being satisfied in all respects; yayau--left that place; vihayasa--by the spaceways; amantrya--taking permission; brahmalokam--to the topmost planet of this universe; ahaitukam--where there is no dry philosophical speculation.

TRANSLATION

Sri Sukadeva Gosvami continued: Thus being satisfied in all respects, the great mystic yogi Durvasa took permission and left, continuously glorifying the King. Through the skyways, he went to Brahmaloaka, which is devoid of agnostics and dry philosophical speculators.

PURPORT

Although Durvasa Muni went back to Brahmaloaka through the spaceways, he did not need an airplane, for great mystic yogis can transport themselves from any planet to any other without any machine. There is a planet named Siddhaloka whose inhabitants can go to any other planet because they naturally have all the perfection of yoga practice. Thus Durvasa Muni, the great mystic yogi, could go through the skyways to any planet, even to Brahmaloaka. In Brahmaloaka, everyone is self-realized, and thus there is no need of philosophical speculation to come to the conclusion of the Absolute Truth. Durvasa Muni's purpose in going to Brahmaloaka was apparently to speak to the residents of Brahmaloaka about how powerful a devotee is and how a devotee can surpass every living entity within this material world. The so-called jnanis and yogis cannot compare to a devotee.

TEXT 23

TEXT

samvatsaro 'tyagat tavad
yavata nagato gatah
munis tad-darsanakankso
rajab-bhakso babhuva ha

SYNONYMS

samvatsarah--one complete year; atyagat--passed; tavat--as long as; yavata--so long; na--not; agatah--returned; gatah--Durvasa Muni, who had left that place; munih--the great sage; tat-darsana-akanksah--desiring to see him again; raja--the King; ap-bhaksah--taking only water; babhuva--remained; ha--indeed.

TRANSLATION

Durvasa Muni had left the place of Maharaja Ambarisa, and as long as he had not returned--for one complete year--the King had fasted, maintaining himself simply by drinking water.

TEXT 24

TEXT

gate 'tha durvasasi so 'mbariso
dvijopayogatipavitram aharat
rser vimoksam vyasanam ca viksyā
mene sva-viryam ca paranubhavam

SYNONYMS

gate--on his return; atha--then; durvasasi--the great mystic yogi Durvasa; sah--he, the King; ambarisah--Maharaja Ambarisa; dvija-upayoga--most suitable for a pure brahmana; ati-pavitram--very pure food; aharat--gave him to eat and he also ate; rseh--of the great sage; vimoksam--release; vyasanam--from the great danger of being burned by the Sudarsana cakra; ca--and; viksyā--seeing; mene--considered; sva-viryam--about his own power; ca--also; para-anubhavam--because of his pure devotion to the Supreme Lord.

TRANSLATION

After one year, when Durvasa Muni had returned, King Ambarisa sumptuously fed him all varieties of pure food, and then he himself also ate. When the King saw that the brahmana Durvasa had been released from the great danger of being burned, he could understand that by the grace of the Lord he himself was also powerful, but he did not take any credit, for everything had been done by the Lord.

PURPORT

A devotee like Maharaja Ambarisa is certainly always busy in many activities. Of course, this material world is full of dangers that one has to meet, but a devotee, because of his full dependence on the Supreme Personality of Godhead, is never disturbed. The vivid example is Maharaja Ambarisa. He was the emperor of the entire world and had many duties to perform, and in the course of these duties there were many disturbances created by persons like Durvasa Muni, but the King tolerated everything, patiently depending fully on the mercy of the Lord. The Lord, however, is situated in everyone's heart (sarvasya caham hrdi sannivistah), and He manages things as He desires. Thus although Maharaja Ambarisa was faced with many disturbances, the Lord, being merciful to him, managed things so nicely that in the end Durvasa Muni and Maharaja Ambarisa became great friends and parted cordially on the basis of bhakti-yoga. After all, Durvasa Muni was convinced of the power of bhakti-yoga, although he

himself was a great mystic yogi. Therefore, as stated by Lord Krsna in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." Thus it is a fact that a devotee is the topmost yogi, as proved in the dealings of Maharaja Ambarisa with Durvasa Muni.

TEXT 25

TEXT

evam vidhaneka-gunah sa raja
paratmani brahmani vasudeve
kriya-kalapaih samuvaha bhaktim
yayavirincyan nirayams cakara

SYNONYMS

evam--in this way; vidha--aneka-gunah--endowed with varieties of good qualities; sah--he, Maharaja Ambarisa; raja--the King; para-atmani--unto the Supersoul; brahmani--unto Brahman; vasudeve--unto the Supreme Personality of Godhead, Krsna, Vasudeva; kriya-kalapaih--by practical activities; samuvaha--executed; bhaktim--devotional service; yaya--by such activities; avirincyan--beginning from the topmost planet; nirayan--down to the hellish planets; cakara--he experienced that there is danger everywhere.

TRANSLATION

In this way, because of devotional service, Maharaja Ambarisa, who was endowed with varieties of transcendental qualities, was completely aware of Brahman, Paramatma and the Supreme Personality of Godhead, and thus he executed devotional service perfectly. Because of his devotion, he thought even the topmost planet of this material world no better than the hellish planets.

PURPORT

An exalted and pure devotee like Maharaja Ambarisa is in full awareness of Brahman, Paramatma and Bhagavan; in other words, a devotee of Vasudeva, Krsna, is in full knowledge of the other features of the Absolute Truth. The Absolute Truth is realized in three features--Brahman, Paramatma and Bhagavan (brahmeti paramatmeti bhagavan iti sabdyate). A devotee of the Supreme Personality of Godhead, Vasudeva, knows everything (vasudevah sarvam iti) because Vasudeva, Krsna, includes both Paramatma and Brahman. One does not have to realize Paramatma by the yoga system, for the devotee always thinking of Vasudeva is the topmost yogi (yoginam api sarvesam). And as far as jnana is concerned, if one is a perfect devotee of Vasudeva, he is the greatest mahatma (vasudevah sarvam iti sa mahatma sudurlabhah). A mahatma is one who has full knowledge of the Absolute Truth. Thus Maharaja Ambarisa, being a devotee

of the personality of Godhead, was in full awareness of Paramatma, Brahman, maya, the material world, the spiritual world, and how things are going on everywhere. Everything was known to him. Yasmin vijnate sarvam evam vijnatam bhavati. Because the devotee knows Vasudeva, he knows everything within the creation of Vasudeva (vasudevah sarvam iti sa mahatma sudurlabhah). Such a devotee does not give much value to the highest standard of happiness within this material world.

narayana-parah sarve
na kutasca bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

(Bhag. 6.17.28)

Because he is fixed in devotional service, a devotee does not regard any position in the material world as important. Srila Prabodhananda Sarasvati has therefore written (Caitanya-candramrta 5):

kaivalyam narakayate tri-dasa-pur akasa-puspayate
durdantendriya-kala-sarpa-patali protkhata-damstrayate
visvam purna-sukhayate vidhi-mahendradis ca kitayate
yat-karunya-kataksa-vaibhavavatam tam gauram eva stumah

For one who becomes a pure devotee through devotional service to great personalities like Caitanya Mahaprabhu, kaivalya, or merging into Brahman, appears no better than hell. As far as the heavenly planets are concerned, to a devotee they are like a phantasmagoria or will-o'-the-wisp, and as far as yogic perfection is concerned, a devotee does not care a fig for such perfection, since the purpose of yogic perfection is achieved automatically by the devotee. This is all possible when one becomes a devotee of the Lord through the medium of Caitanya Mahaprabhu's instructions.

TEXT 26

TEXT

sri-suka uvaca
athambarisas tanayesu rajyam
samana-silesu visrjya dhirah
vanam vivesatmani vasudeve
mano dadhad dhvasta-guna-pravahah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atha--in this way; ambarisah--King Ambarisa; tanayesu--unto his sons; rajyam--the kingdom; samana-silesu--who were equally as qualified as their father; visrjya--dividing; dhirah--the most learned person, Maharaja Ambarisa; vanam--into the forest; vivesa--entered; atmani--unto the Supreme Lord; vasudeve--Lord Krsna, who is known as Vasudeva; manah--mind; dadhat--concentrating; dhvasta--vanquished; guna-pravahah--the waves of the material modes of nature.

TRANSLATION

Srila Sukadeva Gosvami continued: Thereafter, because of his advanced position in devotional life, Maharaja Ambarisa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vanaprastha and went to the forest to concentrate his mind fully upon Lord Vasudeva.

PURPORT

As a pure devotee, Maharaja Ambarisa was liberated in any condition of life because, as enunciated by Srila Rupa Gosvami, a devotee is always liberated.

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

In Bhakti-rasamrta-sindhu, Srila Rupa Gosvami thus instructs that if one's only desire is service to the Lord, he is liberated in any condition of life. Maharaja Ambarisa was undoubtedly liberated in any condition, but as an ideal king he accepted the vanaprastha order of retirement from family life. It is essential for one to renounce family responsibilities and fully concentrate on the lotus feet of Vasudeva. Therefore Maharaja Ambarisa divided the kingdom among his sons and retired from family life.

"Srimad-Bhagavatam – Canto Nine" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT 27

TEXT

ity etat punyam akhyanam
ambarisasya bhupate
sankirtayann anudhyayan
bhakto bhagavato bhavet

SYNONYMS

iti--thus; etat--this; punyam akhyanam--most pious activity in history; ambarisasya--of Maharaja Ambarisa; bhupate--O King (Maharaja Pariksit); sankirtayan--by chanting, repeating; anudhyayan--or by meditating upon; bhaktah--a devotee; bhagavatah--of the Supreme Personality of Godhead; bhavet--one can become.

TRANSLATION

Anyone who chants this narration or even thinks of this narration about the activities of Maharaja Ambarisa certainly becomes a pure devotee of the Lord.

PURPORT

Srila Visvanatha Cakravarti Thakura herein gives a very good example. When one is very eager for more and more money, he is not satisfied even when he is a millionaire or a multimillionaire, but wants to earn more and more money by any means. The same mentality is present in a devotee. The devotee is never satisfied, thinking, "This is the limit of my devotional service." The more he engages in the service of the Lord, the more service he wants to give. This is the position of a devotee. Maharaja Ambarisa, in his family life, was certainly a pure devotee, complete in every respect, because his mind and all his senses were engaged in devotional service (sa vai manah krsna-padaravindayor vacamsi vaikuntha-gunanuvarnane). Maharaja Ambarisa was self-satisfied because all of his senses were engaged in devotional service (sarvopadhi-vinirmuktam tat-paratvena nirmalam. hrsikena hrsikesa-sevanam bhaktir ucyate). Nonetheless, although Maharaja Ambarisa had engaged all his senses in devotional service, he left his home and went to the forest to concentrate his mind fully at the lotus feet of Krsna, exactly as a mercantile man, even though complete in wealth, tries to earn more and more. This mentality of getting more and more engaged in devotional service puts one in the most exalted position. Whereas on the karma platform the mercantile man who wants more and more money becomes increasingly bound and entangled, the devotee becomes increasingly liberated.

TEXT 28

TEXT

ambarisasya caritam
ye srnvanti mahatmanah

muktim prayanti te sarve
bhaktya visnoh prasadatah

SYNONYMS

ambarisasya--of Maharaja Ambarisa; caritam--character; ye--persons who; srnvanti--hear; maha-atmanah--of the great personality, the great devotee; muktim--liberation; prayanti--certainly they attain; te--such persons; sarve--all of them; bhaktya--simply by devotional service; visnoh--of Lord Visnu; prasadatah--by the mercy.

TRANSLATION

By the grace of the Lord, those who hear about the activities of Maharaja Ambarisa, the great devotee, certainly become liberated or become devotees without delay. Thus end the Bhaktivedanta purports of the Ninth Canto, Fifth Chapter, of the Srimad-Bhagavatam, entitled "Durvasa Muni's Life Spared."

Chapter Six

The Downfall of Saubhari Muni

After describing the descendants of Maharaja Ambarisa, Sukadeva Gosvami described all the kings from Sasada to Mandhata, and in this connection he also described how the great sage Saubhari married the daughters of Mandhata.

Maharaja Ambarisa had three sons, named Virupa, Ketuman and Sambhu. The son of Virupa was Prsadasva, and his son was Rathitara. Rathitara had no sons, but when he requested the favor of the great sage Angira, the sage begot several sons in the womb of Rathitara's wife. When the sons were born, they became the dynasty of Angira Rsi and of Rathitara.

The son of Manu was Iksvaku, who had one hundred sons, of whom Vikuksi, Nimi and Dandaka were the eldest. The sons of Maharaja Iksvaku became kings of different parts of the world. Because of violating sacrificial rules and regulations, one of these sons, Vikuksi, was banished from the kingdom. By the mercy of Vasistha and the power of mystic yoga, Maharaja Iksvaku attained liberation after giving up his material body. When Maharaja Iksvaku expired, his son Vikuksi returned and took charge of the kingdom. He performed various types of sacrifices, and thus he pleased the Supreme Personality of Godhead. This Vikuksi later became celebrated as Sasada.

Vikuksi's son fought with the demons for the sake of the demigods, and because of his valuable service he became famous as Puranjaya, Indravaha and Kakutstha. The son of Puranjaya was Anena, the son of Anena was Prthu, and the son of Prthu was Visvagandhi. The son of Visvagandhi was Candra, the son of Candra was Yuvanasha, and his son was Sravasta, who constructed Sravasti Puri. The son of Sravasta was Brhadasha. Brhadasha's son Kvalayasva killed a demon named Dhundhu, and thus he became celebrated as Dhundhumara, "the killer of Dhundhu." The sons of the killer of Dhundhu were Drdhasva, Kapilasva and Bhadrasha. He also had thousands of other sons, but they burned to ashes in the fire emanating from Dhundhu. The son of Drdhasva was Haryasha, the son of Haryasha was Nikumbha, the son of Nikumbha was Bahulasva, and the son of Bahulasva was Krsasha. The son of Krsasha was Senajit, and his son was Yuvanasha.

Yuvanasha married one hundred wives, but he had no sons, and therefore he entered the forest. In the forest, the sages performed a sacrifice known as Indra-yajna on his behalf. Once, however, the King became so thirsty in the forest that he drank the water kept for performing yajna. Consequently, after some time, a son came forth from the right side of

his abdomen. The son, who was very beautiful, was crying to drink breast milk, and Indra gave the child his index finger to suck. Thus the son became known as Mandhata. In due course of time, Yuvanasva achieved perfection by performing austerities.

Thereafter, Mandhata became the emperor and ruled the earth, which consists of seven islands. Thieves and rogues were very much afraid of this powerful king, and therefore the king was known as Trasaddasyu, meaning "one who is very fearful to rogues and thieves." Mandhata begot sons in the womb of his wife, Bindumati. These sons were Purukutsa, Ambarisa and Mucukunda. These three sons had fifty sisters, all of whom became wives of the great sage known as Saubhari.

In this connection, Sukadeva Gosvami described the history of Saubhari Muni, who, because of sensual agitation caused by fish, fell from his yoga and wanted to marry all the daughters of Mandhata for sexual pleasure. Later, Saubhari Muni became very regretful. Thus he accepted the order of vanaprastha, performed very severe austerities, and thus attained perfection. In this regard, Sukadeva Gosvami described how Saubhari Muni's wives also became perfect.

TEXT 1

TEXT

sri-suka uvaca
virupah ketuman chambhur
ambarisa-sutas trayah
virupat prsadasvo 'bhut
tat-putras tu rathitarah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; virupah--by the name Virupa; ketuman--by the name Ketuman; sambhuh--by the name Sambhu; ambarisa--of Ambarisa Maharaja; sutah trayah--the three sons; virupat--from Virupa; prsadasvah--of the name Prsadasva; abhut--there was; tat-putrah--his son; tu--and; rathitarah--of the name Rathitara.

TRANSLATION

Sukadeva Gosvami said: O Maharaja Pariksit, Ambarisa had three sons, named Virupa, Ketuman and Sambhu. From Virupa came a son named Prsadasva, and from Prsadasva came a son named Rathitara.

TEXT 2

TEXT

rathitarasyaprajasya
bharyayam tantave 'rthitah
angira janayam asa
brahma-varcasvinah sutan

SYNONYMS

rathitarasya--of Rathitara; aprajasya--who had no sons; bharyayam--unto his wife; tantave--for increasing offspring; arthitah--being requested; angirah--the great sage Angira; janayam asa--caused to take birth; brahma-varcasvinah--who had brahminical qualities; sutan--sons.

TRANSLATION

Rathitara had no sons, and therefore he requested the great sage Angira to beget sons for him. Because of this request, Angira begot sons in the womb of Rathitara's wife. All these sons were born with brahminical prowess.

PURPORT

In the Vedic age a man was sometimes called upon to beget sons in the womb of a lesser man's wife for the sake of better progeny. In such an instance, the woman is compared to an agricultural field. A person possessing an agricultural field may employ another person to produce food grains from it, but because the grains are produced from the land, they are considered the property of the owner of the land. Similarly, a woman was sometimes allowed to be impregnated by someone other than her husband, but the sons born of her would then become her husband's sons. Such sons were called ksetra jata. Because Rathitara had no sons, he took advantage of this method.

TEXT 3

TEXT

ete ksetra-prasuta vai
punas tv angirasah smrtah
rathitaranam pravarah
ksetropeta dvi-jatayah

SYNONYMS

ete--the sons begotten by Angira; ksetra-prasutah--became the children of Rathitara and belonged to his family (because they were born from the womb of his wife); vai--indeed; punah--again; tu--but; angirasah--of the dynasty of Angira; smrtah--they were called; rathitaranam--of all the sons of Rathitara; pravarah--the chief; ksetra-upetah--because of being born of the ksetra (field); dvi-jatayah--called brahmana (being a mixture of brahmana and ksatriya).

TRANSLATION

Having been born from the womb of Rathitara's wife, all these sons were known as the dynasty of Rathitara, but because they were born from the semen of Angira, they were also known as the dynasty of Angira. Among all the progeny of Rathitara, these sons were the most prominent because, owing to their birth, they were considered brahmanas.

PURPORT

Srila Visvanatha Cakravarti Thakura gives the meaning of dvi jatayah as "mixed caste," indicating a mixture of brahmana and ksatriya.

TEXT 4

TEXT

ksuvatas tu manor jajne

iksvakur ghranatah sutah
tasya putra-sata-jyestha
vikuksi-nimi-dandakah

SYNONYMS

ksuvatah--while sneezing; tu--but; manoh--of Manu; jajne--was born;
iksvakuh--by the name Iksvaku; ghranatah--from the nostrils; sutah--the
son; tasya--of Iksvaku; putra-sata--one hundred sons; jyesthah--
prominent; vikuksi--of the name Vikuksi; nimi--by the name Nimi;
dandakah--by the name Dandaka.

TRANSLATION

The son of Manu was Iksvaku. When Manu was sneezing, Iksvaku was born
from Manu's nostrils. King Iksvaku had one hundred sons, of whom Vikuksi,
Nimi and Dandaka were the most prominent.

PURPORT

According to Sridhara Svami, although the Bhagavatam (9.1.11-12) has
previously included Iksvaku among the ten sons begotten by Manu in his
wife Sraddha, this was a generalization. It is here specifically
explained that Iksvaku was born simply from the sneezing of Manu.

TEXT 5

TEXT

tesam purastad abhavann
aryavarte nrpa nrpa
panca-vimsatih pascac ca
trayo madhye 'pare 'nyatah

SYNONYMS

tesam--among all of those sons; purastat--on the eastern side;
abhavan--they became; aryavarte--in the place within the Himalaya and
Vindhya mountains known as Aryavarta; nrpah--kings; nrpa--O King
(Maharaja Pariksit); panca-vimsatih--twenty-five; pascac--on the western
side; ca--also; trayah--three of them; madhye--in the middle (between
east and west); apare--others; anyatah--in other places.

TRANSLATION

Of the one hundred sons, twenty-five became kings in the western side
of Aryavarta, a place between the Himalaya and Vindhya mountains. Another
twenty-five sons became kings in the east of Aryavarta, and the three
principal sons became kings in the middle. The other sons became kings in
various other places.

TEXT 6

TEXT

sa ekadastaka-sraddhe
iksvakuh sutam adisat
mamsam aniyatam medhyam

vikukse gaccha ma ciram

SYNONYMS

sah--that king (Maharaja Ikshvaku); ekada--once upon a time; astaka-sraddhe--during January, February and March, when offerings are made to the forefathers; ikshvaku--King Ikshvaku; sutam--to his son; adisat--ordered; mamsam--flesh; aniyatam--bring here; medhyam--pure (obtained by hunting); vikukse--O Vikuksi; gaccha--immediately go; ma ciram--without delay.

TRANSLATION

During the months of January, February and March, oblations offered to the forefathers are called astaka-sraddha. The sraddha ceremony is held during the dark fortnight of the month. When Maharaja Ikshvaku was performing his oblations in this ceremony, he ordered his son Vikuksi to go immediately to the forest to bring some pure flesh.

TEXT 7

TEXT

tatheti sa vanam gatva
mrgan hatva kriyaranhanan
sranto bubhuksito virah
sasam cadad apasmrtih

SYNONYMS

tatha--according to the direction; iti--thus; sah--Vikuksi; vanam--to the forest; gatva--going; mrgan--animals; hatva--killing; kriya-arhanan--suitable for offering to the yajna in the sraddha ceremony; srantah--when he was fatigued; bubhuksitah--and hungry; virah--the hero; sasam--a rabbit; ca--also; adat--he ate; apasmrtih--forgetting (that the flesh was meant for offering in the sraddha).

TRANSLATION

Thereafter, Ikshvaku's son Vikuksi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed.

PURPORT

It is evident that ksatriyas killed animals in the forest because the flesh of the animals was suitable to be offered at a particular type of yajna. Offering oblations to the forefathers in the ceremony known as sraddha is also a kind of yajna. In this yajna, flesh obtained from the forest by hunting could be offered. However, in the present age, Kali-yuga, this kind of offering is forbidden. Quoting from the Brahma-vaivarta Purana, Sri Caitanya Mahaprabhu said:

asvamedham gavalambham
sannyasam pala-paitrkam
devarena sutotpattim
kalau panca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." The word palapaitrkam refers to an offering of flesh in oblations to forefathers. Formerly, such an offering was allowed, but in this age it is forbidden. In this age, Kali-yuga, everyone is expert in hunting animals, but most of the people are sudras, not ksatriyas. According to Vedic injunctions, however, only ksatriyas are allowed to hunt, whereas sudras are allowed to eat flesh after offering goats or other insignificant animals before the deity of goddess Kali or similar demigods. On the whole, meat-eating is not completely forbidden; a particular class of men is allowed to eat meat according to various circumstances and injunctions. As far as eating beef is concerned, however, it is strictly prohibited to everyone. Thus in Bhagavad-gita Krsna personally speaks of go-raksyam, cow protection. Meat-eaters, according to their different positions and the directions of the sastra, are allowed to eat flesh, but never the flesh of cows. Cows must be given all protection.

TEXT 8

TEXT

sesam nivedayam asa
pitre tena ca tad-guruh
coditah proksanayaha
dustam etad akarmakam

SYNONYMS

sesam--the remnants; nivedayam asa--he offered; pitre--to his father; tena--by him; ca--also; tat-guruh--their priest or spiritual master; coditah--being requested; proksanaya--for purifying; aha--said; dustam--polluted; etad--all this flesh; akarmakam--not fit to be used for offering in sraddha.

TRANSLATION

Vikuksi offered the remnants of the flesh to King Iksvaku, who gave it to Vasistha for purification. But Vasistha could immediately understand that part of the flesh had already been taken by Vikuksi, and therefore he said that it was unfit to be used in the sraddha ceremony.

PURPORT

That which is meant to be offered in yajna cannot be tasted by anyone before being offered to the Deity. In our temples, this regulation is in effect. One cannot eat food from the kitchen unless it is offered to the Deity. If something is taken before being offered to the Deity, the entire preparation is polluted and can no longer be offered. Those engaged in Deity worship must know this very well so that they may be saved from committing offenses in Deity worship.

TEXT 9

TEXT

jnatva putrasya tat karma

gurunabhihitam nrpah
desan nihsarayam asa
sutam tyakta-vidhim rusa

SYNONYMS

jnatva--knowing; putrasya--of his son; tat--that; karma--action;
guruna--by the spiritual master (Vasistha); abhihitam--informed; nrpah--
the King (Ikshvaku); desat--from the country; nihsarayam asa--drove away;
sutam--his son; tyakta-vidhim--because he violated the regulative
principles; rusa--out of anger.

TRANSLATION

When King Ikshvaku, thus informed by Vasistha, understood what his son
Vikuksi had done, he was extremely angry. Thus he ordered Vikuksi to
leave the country because Vikuksi had violated the regulative principles.

TEXT 10

TEXT

sa tu viprena samvadam
jnapakena samacaran
tyaktva kalevaram yogi
sa tenavapa yat param

SYNONYMS

sah--Maharaja Ikshvaku; tu--indeed; viprena--with the brahmana
(Vasistha); samvadam--discussion; jnapakena--with the informer;
samacaran--doing accordingly; tyaktva--giving up; kalevaram--this body;
yogi--being a bhakti-yogi in the order of renunciation; sah--the King;
tena--by such instruction; avapa--achieved; yat--that position which;
param--supreme.

TRANSLATION

Having been instructed by the great and learned brahmana Vasistha, who
discoursed about the Absolute Truth, Maharaja Ikshvaku became renounced.
By following the principles for a yogi, he certainly achieved the supreme
perfection after giving up his material body.

TEXT 11

TEXT

pitary uparate 'bhyetya
vikusih prthivim imam
sasad ije harim yajnaih
sasada iti visrutah

SYNONYMS

pitari--when his father; uparate--upon being relieved of the kingdom;
abhyetya--having come back; vikusih--the son named Vikuksi; prthivim--
the planet earth; imam--this; sasat--ruling; ije--worshiped; harim--the
Supreme Personality of Godhead; yajnaih--by performing various

sacrifices; sasa-adah--Sasada ("the eater of a rabbit"); iti--thus; visrutah--celebrated.

TRANSLATION

After his father's disappearance, Vikuksi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikuksi later became celebrated as Sasada.

TEXT 12

TEXT

puranjayas tasya suta
indravaha itiritah
kakutstha iti capy uktah
srnu namani karmabhih

SYNONYMS

puram-jayah--Puranjaya ("the conqueror of the residence"); tasya--his (Vikuksi's); sutah--son; indra-vahah--Indravaha ("he whose carrier is Indra"); iti--thus; iritah--known as such; kakutsthah--Kakutstha ("situated on the hump of a bull"); iti--thus; ca--also; api--indeed; uktah--known as such; srnu--just hear; namani--all the names; karmabhih--according to one's work.

TRANSLATION

The son of Sasada was Puranjaya, who is also known as Indravaha and sometimes as Kakutstha. Please hear from me how he received different names for different activities.

TEXT 13

TEXT

krtanta asit samaro
devanam saha danavaih
parsnigraho vrto viro
devair daitya-parajitaih

SYNONYMS

krta-antah--a devastating war; asit--there was; samarah--a fight; devanam--of the demigods; saha--with; danavaih--the demons; parsnigrahah--a very good assistant; vrtah--accepted; virah--a hero; devaih--by the demigods; daitya--by the demons; parajitaih--who had been conquered.

TRANSLATION

Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Puranjaya as their assistant and then conquered the demons. Therefore this hero is known as Puranjaya, "he who conquered the residence of the demons."

TEXT 14

TEXT

vacanad deva-devasya
visnor visvatmanah prabhoh
vahanatve vrtas tasya
babhuvendro maha-vrsah

SYNONYMS

vacanat--by the order or the words; deva-devasya--of the Supreme Lord of all demigods; visnoh--Lord Visnu; visva-atmanah--the Supersoul of the entire creation; prabhoh--the Lord, the controller; vahanatve--because of becoming the carrier; vrtah--engaged; tasya--in the service of Puranjaya; babhuva--he became; indrah--the King of heaven; maha-vrsah--a great bull.

TRANSLATION

Puranjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Visnu, Indra did accept it and became a great bull carrier for Puranjaya.

TEXTS 15-16

TEXT

sa sannaddho dhanur divyam
adaya visikhan chitan
stuyamanas tam aruhya
yuyutsuh kakudi sthitah

tejasapyayito visnoh
purusasya mahatmanah
praticyam disi daityanam
nyarunat tridasaih puram

SYNONYMS

sah--he, Puranjaya; sannaddhah--being well equipped; dhanuh divyam--a first-class or transcendental bow; adaya--taking; visikhan--arrows; sitan--very sharp; stuyamanah--being praised very much; tam--him (the bull); aruhya--getting on; yuyutsuh--prepared to fight; kakudi--on the hump of the bull; sthitah--being situated; tejasa--by the power; apyayitah--being favored; visnoh--of Lord Visnu; purusasya--the Supreme Person; maha-atmanah--the Supersoul; praticyam--on the western; disi--direction; daityanam--of the demons; nyarunat--captured; tridasaih--surrounded by the demigods; puram--the residence.

TRANSLATION

Well protected by armor and desiring to fight, Puranjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutstha. Being empowered by Lord Visnu, who is the Supersoul and the Supreme Person, Puranjaya sat on the great bull and is therefore known as Indravaha. Surrounded by the demigods, he attacked the residence of the demons in the west.

TEXT 17

TEXT

taih tasya cabhut pradhanam
tumulam loma-harsanam
yamaya bhallair anayad
daityan abhiyayur mrdhe

SYNONYMS

taih--with the demons; tasya--of him, Puranjaya; ca--also; abhut--there was; pradhanam--a fight; tumulam--very fierce; loma-harsanam--the hearing of which makes one's hairs stand on end; yamaya--to the residence of Yamaraja; bhallair--by arrows; anayat--sent; daityan--the demons; abhiyayuh--who came toward him; mrdhe--in that fight.

TRANSLATION

There was a fierce battle between the demons and Puranjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Puranjaya were immediately sent to the residence of Yamaraja by his arrows.

TEXT 18

TEXT

tasyesu-patabhimukham
yugantagnim ivolbanam
visrjya dudruvur daitya
hanyamanah svam alayam

SYNONYMS

tasya--his (Puranjaya's); isu-pata--the throwing of the arrows; abhimukham--in front of; yuga-anta--at the end of the millennium; agnim--the flames; iva--exactly like; ulbanam--fierce; visrjya--giving up the attack; dudruvuh--ran away; daityah--all the demons; hanyamanah--being killed (by Puranjaya); svam--own; alayam--to the residence.

TRANSLATION

To save themselves from the blazing arrows of Indravaha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes.

TEXT 19

TEXT

jitva param dhanam sarvam
sastrikam vajra-panaye
pratyayacchat sa rajarsir
iti namabhir ahrtah

SYNONYMS

jitva--conquering; param--enemies; dhanam--wealth; sarvam--everything; sa-strikam--with their wives; vajra-panaye--unto Indra, who carries the thunderbolt; pratyayacchat--returned and delivered; sah--that; raja-rsih--saintly king (Puranjaya); iti--thus; namabhih--by names; ahrtah--was called.

TRANSLATION

After conquering the enemy, the saintly king Puranjaya gave everything, including the enemy's riches and wives, to Indra, who carries a thunderbolt. For this he is celebrated as Puranjaya. Thus Puranjaya is known by different names because of his different activities.

TEXT 20

TEXT

puranjayasya putro 'bhud
anenas tat-sutah prthuh
visvagandhis tatas candro
yuvanasvas tu tat-sutah

SYNONYMS

puranjayasya--of Puranjaya; putrah--son; abhut--was born; anenah--by the name Anena; tat-sutah--his son; prthuh--of the name Prthu; visvagandhih--of the name Visvagandhi; tatah--his son; candrah--by the name Candra; yuvanasvah--of the name Yuvanasva; tu--indeed; tat-sutah--his son.

TRANSLATION

The son of Puranjaya was known as Anena, Anena's son was Prthu, and Prthu's son was Visvagandhi. Visvagandhi's son was Candra, and Candra's son was Yuvanasva.

TEXT 21

TEXT

sravastas tat-suto yena
sravasti nirmame puri
brhadasvas tu sravastis
tatah kuvalayasvakah

SYNONYMS

sravastah--by the name Sravasta; tat-sutah--the son of Yuvanasva; yena--by whom; sravasti--of the name Sravasti; nirmame--was constructed; puri--the great township; brhadasvah--Bhadasva; tu--however; sravastih--begotten by Sravasta; tatah--from him; kuvalayasvakah--of the name Kuvalayasva.

TRANSLATION

The son of Yuvanasva was Sravasta, who constructed a township known as Sravasti Puri. The son of Sravasta was Brhadasva, and his son was Kuvalayasva. In this way the dynasty increased.

TEXT 22

TEXT

yah priyartham utankasya
dhundhu-namasuram bali
sutanam eka-vimsatya
sahasrair ahanad vrtah

SYNONYMS

yah--he who; priya-artham--for the satisfaction; utankasya--of the great sage Utanka; dhundhu-nama--of the name Dhundhu; asuram--a demon; bali--very powerful (Kuvalayasva); sutanam--of sons; eka-vimsatya--by twenty-one; sahasraih--thousands; ahanat--killed; vrtah--surrounded.

TRANSLATION

To satisfy the sage Utanka, the greatly powerful Kuvalayasva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons.

TEXTS 23-24

TEXT

dhundhumara iti khyatas
tat-sutas te ca jajvaluh
dhundhor mukhagnina sarve
traya evavasesitah

drdhasvah kapilasvas ca
bhadrasva iti bharata
drdhasva-putro haryasvo
nikumbhas tat-sutah smrtah

SYNONYMS

dhundhu-marah--the killer of Dhundhu; iti--thus; khyatah--celebrated; tat-sutah--his sons; te--all of them; ca--also; jajvaluh--burned; dhundhoh--of Dhundhu; mukha-agnina--by the fire emanating from the mouth; sarve--all of them; trayah--three; eva--only; avasesitah--remained alive; drdhasvah--Drdhasva; kapilasvah--Kapilasva; ca--and; bhadrasvah--Bhadrasva; iti--thus; bharata--O Maharaja Pariksit; drdhasva-putrah--the son of Drdhasva; haryasvah--named Haryasva; nikumbhah--Nikumbha; tat-sutah--his son; smrtah--well known.

TRANSLATION

O Maharaja Pariksit, for this reason Kuvalayasva is celebrated as Dhundhumara ["the killer of Dhundhu"]. All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Drdhasva, Kapilasva and Bhadrasva. From Drdhasva came a son named Haryasva, whose son is celebrated as Nikumbha.

TEXT 25

TEXT

bahulasvo nikumbhasya
krsasvo 'thasya senajit
yuvanasvo 'bhavat tasya
so 'napatyo vanam gatah

SYNONYMS

bahulasvah--of the name Bahulasva; nikumbhasya--of Nikumbha; krsasvah--of the name Krsasva; atha--thereafter; asya--of Krsasva; senajit--Senajit; yuvanasvah--of the name Yuvanasva; abhavat--was born; tasya--of Senajit; sah--he; anapatyah--without any sons; vanam gatah--retired to the forest as a vanaprastha.

TRANSLATION

The son of Nikumbha was Bahulasva, the son of Bahulasva was Krsasva, the son of Krsasva was Senajit, and the son of Senajit was Yuvanasva. Yuvanasva had no sons, and thus he retired from family life and went to the forest.

TEXT 26

TEXT

bharya-satena nirvinna
rsayo 'sya krpalavah
istim sma vartayam cakrur
aindrim te susamahitah

SYNONYMS

bharya-satena--with one hundred wives; nirvinnah--very morose; rsayah--the sages (in the forest); asya--upon him; krpalavah--very merciful; istim--a ritualistic ceremony; sma--in the past; vartayam cakruh--began to execute; aindrim--known as an Indra-yajna; te--all of them; susamahitah--being very careful and attentive.

TRANSLATION

Although Yuvanasva went into the forest with his one hundred wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an Indra-yajna so that the King might have a son.

PURPORT

One may enter the vanaprastha order of life with his wife, but the vanaprastha order means complete retirement from household life. Although King Yuvanasva retired from family life, he and his wives were always morose because he had no son.

TEXT 27

TEXT

raja tad-yajna-sadanam
pravisto nisi tarsitah
drstva sayanan viprams tan
papau mantra-jalam svayam

SYNONYMS

raja--the King (Yuvasva); tat-yajna-sadanam--the arena of sacrifice; pravistah--entered; nisi--at night; tarsitah--being thirsty; drstva--seeing; sayanan--lying down; vipran--all the brahmanas; tan--all of them; papau--drank; mantra-jalam--water sanctified by mantras; svayam--personally.

TRANSLATION

Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the brahmanas lying down, he personally drank the sanctified water meant to be drunk by his wife.

PURPORT

Yajnas performed by brahmanas according to Vedic ritualistic ceremonies are so potent that the sanctifying of water by Vedic mantras can bring about the desired result. In this instance, the brahmanas sanctified the water so that the King's wife might drink it in the yajna, but by providence the King himself went there at night and, being thirsty, drank the water.

TEXT 28

TEXT

utthitas te nisamyatha
vyudakam kalasam prabho
paprachuh kasya karmedam
pitam pumsavanam jalam

SYNONYMS

utthitah--after awakening; te--all of them; nisamya--seeing; atha--thereafter; vyudakam--empty; kalasam--the waterpot; prabho--O King Pariksit; papracchuh--inquired; kasya--whose; karma--act; idam--this; pitam--drunk; pumsavanam--which was to cause the birth of a child; jalam--water.

TRANSLATION

When the brahmanas got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child.

TEXT 29

TEXT

rajna pitam viditva vai

isvara-prahitena te
isvaraya namas cakrur
aho daiva-balam balam

SYNONYMS

rajna--by the King; pitam--drunk; viditva--understanding this; vai--indeed; isvara-prahitena--inspired by providence; te--all of them; isvaraya--unto the Supreme Personality of Godhead, the supreme controller; namah cakruh--offered respectful obeisances; aho--alas; daiva-balam--providential power; balam--is actual power.

TRANSLATION

When the brahmanas came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is real power. No one can counteract the power of the Supreme." In this way they offered their respectful obeisances unto the Lord.

TEXT 30

TEXT

tatah kala upavrtte
kuksim nirbhidyā daksinam
yuvanāsvasya tanayas
cakravartī jajāna ha

SYNONYMS

tatah--thereafter; kale--time; upavrtte--being mature; kuksim--the lower part of the abdomen; nirbhidyā--piercing; daksinam--the right side; yuvanāsvasya--of King Yuvanāsva; tanayah--a son; cakravartī--with all the good symptoms of a king; jajāna--generated; ha--in the past.

TRANSLATION

Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanāsva's abdomen.

TEXT 31

TEXT

kam dhasyati kumaro 'yam
stanye roruyate bhṛsam
mam dhata vatsa ma rodir
itindro desinim adat

SYNONYMS

kam--by whom; dhasyati--will he be cared for by being supplied breast milk; kumarah--child; ayam--this; stanye--for drinking breast milk; roruyate--is crying; bhṛsam--so much; mam dhata--just drink me; vatsa--my dear child; ma rodir--do not cry; iti--thus; indrah--King Indra; desinim--the index finger; adat--gave him to suck.

TRANSLATION

The baby cried so much for breast milk that all the brahmanas were very unhappy. "Who will take care of this baby?" they said. Then Indra, who was worshiped in that yajna, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me."

TEXT 32

TEXT

na mamara pita tasya
vipra-deva-prasadatah
yuvanasvo 'tha tatraiva
tapasa siddhim anvagat

SYNONYMS

na--not; mamara--died; pita--the father; tasya--of the baby; vipra-deva-prasadatah--because of the mercy and blessings of the brahmanas; yuvanasvah--King Yuvanasva; atha--thereafter; tatra eva--in that very place; tapasa--by executing austerity; siddhim--perfection; anvagat--achieved.

TRANSLATION

Because Yuvanasva, the father of the baby, was blessed by the brahmanas, he did not fall a victim to death. After this incident, he performed severe austerities and achieved perfection in that very spot.

TEXTS 33-34

TEXT

trasaddasyur itindro 'nga
vidadhe nama yasya vai
yasmat trasanti hy udvigna
dasyavo ravanadayah

yauvanasvo 'tha mandhata
cakravarty avanim prabhuh
sapta-dvipavatim ekah
sasasacyuta-tejasa

SYNONYMS

trasat-dasyuh--of the name Trasaddasyu ("one who threatens thieves and rogues"); iti--thus; indrah--the King of heaven; anga--my dear King; vidadhe--gave; nama--the name; yasya--whom; vai--indeed; yasmat--from whom; trasanti--are afraid; hi--indeed; udvignah--the cause of anxiety; dasyavah--thieves and rogues; ravana-adayah--headed by great Raksasas like Ravana; yauvanasvah--the son of Yuvanasva; atha--thus; mandhata--known as Mandhata; cakravarti--the emperor of the world; avanim--this surface of the world; prabhuh--the master; sapta-dvipa-vatim--consisting of seven islands; ekah--one alone; sasasa--ruled; acyuta-tejasa--being powerful by the favor of the Supreme Personality of Godhead.

TRANSLATION

Mandhata, the son of Yuvanasha, was the cause of fear for Ravana and other thieves and rogues who caused anxiety. O King Parikshit, because they feared him, the son of Yuvanasha was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanasha was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler.

TEXTS 35-36

TEXT

ije ca yajnam kratubhir
atma-vid bhuri-daksinaih
sarva-devamayam devam
sarvatmakam atindriyam

dravyam mantravidhir yajno
yajamanas tathartvijah
dharmo desas ca kalas ca
sarvam etad yad atmakam

SYNONYMS

ije--he worshiped; ca--also; yajnam--the Lord of sacrifices; kratubhir--by great ritualistic performances; atma-vid--fully conscious by self-realization; bhuri-daksinaih--by giving large contributions to the brahmanas; sarva-deva-mayam--consisting of all the demigods; devam--the Lord; sarva-atmakam--the Supersoul of everyone; ati-indriyam--transcendentally situated; dravyam--ingredients; mantrah--chanting of the Vedic hymns; vidhir--regulative principles; yajnah--worshiping; yajamanah--the performer; tathah--with; rtvijah--the priests; dharmah--religious principles; desah--the country; ca--and; kalah--the time; ca--also; sarvam--everything; etad--all these; yat--that which is; atmakam--favorable for self-realization.

TRANSLATION

The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of self-realization, Mandhata worshiped that transcendently situated Supreme Soul, the Supreme Personality of Godhead, Lord Visnu, who comprises all the demigods. He also gave immense charity to the brahmanas, and thus he performed yajna to worship the Lord.

TEXT 37

TEXT

yavat surya udeti sma
yavac ca pratitisthati
tat sarvam yauvanasvasya

mandhatuh ksetram ucyate

SYNONYMS

yavat--as long as; suryah--the sun; udeti--has risen on the horizon; sma--in the past; yavat--as long as; ca--also; pratitisthati--continues to stay; tat--all those things mentioned above; sarvam--everything; yauvanasvasya--of the son of Yuvanasha; mandhatuh--called Mandhata; ksetram--location; ucyate--is said to be.

TRANSLATION

All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Mandhata, the son of Yuvanasha.

TEXT 38

TEXT

sasabindor duhitari
bindumatyam adhan nrpah
purukutsam ambarisam
mucukundam ca yoginam
tesam svasarah pancasat
saubharim vavrire patim

SYNONYMS

sasabindoh--of a king known as Sasabindu; duhitari--unto the daughter; bindumatyam--whose name was Bindumati; adhat--begot; nrpah--the King (Mandhata); purukutsam--Purukutsa; ambarisam--Ambarisa; mucukundam--Mucukunda; ca--and; yoginam--a highly elevated mystic; tesam--of them; svasarah--the sisters; pancasat--fifty; saubharim--unto the great sage Saubhari; vavrire--accepted; patim--as husband.

TRANSLATION

Mandhata begot three sons in the womb of Bindumati, the daughter of Sasabindu. These sons were Purukutsa, Ambarisa, and Mucukunda, a great mystic yogi. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

TEXTS 39-40

TEXT

yamunantar-jale magnas
tapyamanah param tapah
nirvrtim mina-rajasya
drstva maithuna-dharminah

jata-sprho nrpam viprah
kanyam ekam ayacata
so 'py aha grhyatam brahman
kamam kanya svayamvare

SYNONYMS

yamuna-antah-jale--in the deep water of the River Yamuna; magnah--merged completely; tapyamanah--executing austerities; param--uncommon; tapah--austerity; nirvrtim--pleasure; mina-rajasya--of a big fish; drstva--seeing; maithuna-dharminah--engaged in sexual affairs; jata-sprhah--became sexually inclined; nrpam--unto the King (Mandhata); viprah--the brahmana (Saubhari Rsi); kanyam ekam--one daughter; ayacata--begged for; sah--he, the King; api--also; aha--said; grhyatam--you can take; brahman--O brahmana; kamam--as she desires; kanya--daughter; svayamvare--a personal selection.

TRANSLATION

Saubhari Rsi was engaged in austerity, deep in the water of the River Yamuna, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Mandhata and begged for one of the King's daughters. In response to this request, the King said, "O brahmana, any of my daughters may accept any husband according to her personal selection."

PURPORT

This is the beginning of the story of Saubhari Rsi. According to Visvanatha Cakravarti Thakura, Mandhata was the king of Mathura, and Saubhari Rsi was engaged in austerity while submerged deep within the River Yamuna. When the rsi felt sexual desire, he emerged from the water and went to King Mandhata to ask that one of the King's daughters become his wife.

TEXTS 41-42

TEXT

sa vicintyapriyam strinam
jaratho 'ham asan-matah
vali-palita ejat-ka
ity aham pratyudahrtah

sadhayisye tathatmanam
sura-strinam abhipsitam
kim punar manujendranam
iti vyavasitah prabhuh

SYNONYMS

sah--he, Saubhari Muni; vicintya--thinking to himself; apriyam--not liked; strinam--by the women; jarathah--being infirm because of old age; aham--I; asat-matah--not desired by them; vali--wrinkled; palitah--grey-haired; ejat-kah--with the head always trembling; iti--in this way; aham--I; pratyudahrtah--rejected (by them); sadhayisye--I shall act in such a way; tatha--as; atmanam--my body; sura-strinam--to the celestial women of the heavenly planets; abhipsitam--desirable; kim--what to speak of; punah--yet; manuja-indranam--of the daughters of worldly kings; iti--in this way; vyavasitah--determined; prabhuh--Saubhari, the greatly powerful mystic.

TRANSLATION

Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogi. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

TEXT 43

TEXT

muni pravesitah ksatra
kanyantahpuram rddhimat
vrtah sa raja-kanyabhir
ekam pancasata varah

SYNONYMS

muni--Saubhari Muni; pravesitah--admitted; ksatra--by the palace messenger; kanya-antahpuram--into the residential quarters of the princesses; rddhi-mat--extremely opulent in all respects; vrtah--accepted; sah--he; raja-kanyabhir--by all the princesses; ekam--he alone; pancasata--by all fifty; varah--the husband.

TRANSLATION

Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man.

TEXT 44

TEXT

tasam kalir abhud bhuyams
tat-arthe 'pohya sauhrdam
mamanurupo nayam va
iti tat-gata-cetasam

SYNONYMS

tasam--of all the princesses; kalir--disagreement and quarrel; abhud--there was; bhuyan--very much; tat-arthe--for the sake of Saubhari Muni; apohya--giving up; sauhrdam--a good relationship; mama--mine; anurupah--the fit person; na--not; ayam--this; vah--yours; iti--in this way; tat-gata-cetasam--being attracted by him.

TRANSLATION

Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, "This man is just suitable for me, and not for you." In this way there ensued a great disagreement.

TEXTS 45-46

TEXT

sa bahv-rcas tabhir aparaniya-
tapah-sriyanarghya-paricchadesu
grhesu nanopavanamalambhah-
sarahsu saugandhika-kananesu

maharha-sayyasana-vastra-bhusana-
snananulepabhyavahara-malyakaih
svalankrta-stri-purusesu nityada
reme 'nugayad-dvija-bhrnga-vandisu

SYNONYMS

sah--he, Saubhari Rsi; bahu-rcas--quite expert in utilizing Vedic mantras; tabhir--with his wives; aparaniya--unlimited; tapah--the result of austerity; sriya--by opulences; anarghya--paraphernalia for enjoyment; paricchadesu--equipped with different garments and dresses; grhesu--in the house and rooms; nana--varieties of; upavana--parks; amala--clean; ambhah--water; sarahsu--in lakes; saugandhika--very fragrant; kananesu--in gardens; maha-arha--very costly; sayya--bedding; asana--sitting places; vastra--clothing; bhusana--ornaments; snana--bathing places; anulepa--sandalwood; abhyavahara--palatable dishes; malyakaih--and with garlands; su-alankrta--properly dressed and decorated; stri--women; purusesu--with men also; nityada--constantly; reme--enjoyed; anugayat--followed by the singing of; dvija--birds; bhrnga--bumblebees; vandisu--and professional singers.

TRANSLATION

Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

PURPORT

Saubhari Rsi was a great yogi. Yogic perfection makes available eight material opulences--anima, laghima, mahima, prapti, prakamya, isitva, vasitva and kamavasayita. Saubhari Muni exhibited super-excellence in material enjoyment by dint of his yogic perfection. The word bahv-rca means "expert in chanting mantras." As material opulence can be achieved by ordinary material means, it can also be achieved by subtle means through mantras. By chanting mantras, Saubhari Muni arranged for material opulence, but this was not perfection in life. As will be seen, Saubhari Muni became very dissatisfied with material opulence and thus left everything and reentered the forest in the vanaprastha order and achieved final success. Those who are not atma-tattva-vit, who do not know the spiritual value of life, can be satisfied with external material opulences, but those who are atma-tattva-vit are not inspired by material opulence. This is the instruction we can derive from the life and activities of Saubhari Muni.

TEXT 47

TEXT

yad-garhasthyam tu samviksya
sapta-dvipavati-patih
vismitah stambham ajahat
sarvabhauma-sriyanvitam

SYNONYMS

yat--he whose; garhasthyam--family life, householder life; tu--but; samviksya--observing; sapta-dvipa-vati-patih--Mandhata, who was the King of the entire world, consisting of seven islands; vismitah--was struck with wonder; stambham--pride due to a prestigious position; ajahat--he gave up; sarva-bhauma--the emperor of the entire world; sriya-anvitam--blessed with all kinds of opulence.

TRANSLATION

Mandhata, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world.

PURPORT

Everyone is proud of his own position, but here was an astounding experience, in which the emperor of the entire world felt himself defeated in all details of material happiness by the opulence of Saubhari Muni.

TEXT 48

TEXT

evam grhesv abhirato
visayan vividhaih sukhaih
sevamano na catusyad
ajya-stokair ivanalah

SYNONYMS

evam--in this way; grhesu--in household affairs; abhiratah--being always engaged; visayan--material paraphernalia; vividhaih--with varieties of; sukhaih--happiness; sevamanah--enjoying; na--not; ca--also; atusyat--satisfied him; ajya-stokaih--by drops of fat; iva--like; analah--a fire.

TRANSLATION

In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

PURPORT

Material desire is just like a blazing fire. If a fire is continually supplied with drops of fat, the fire will increase more and more and never be extinguished. Therefore the policy of trying to satisfy material desires by catering to one's material demands will never be successful. In modern civilization, everyone is engaged in economic development, which is another way of constantly dropping fat into the material fire. The Western countries have reached the summit of material civilization, but people are still dissatisfied. Real satisfaction is Krsna consciousness. This is confirmed in Bhagavad-gita (5.29), where Krsna says:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." One must therefore take to Krsna consciousness and advance in Krsna consciousness by properly following the regulative principles. Then one can attain an eternal, blissful life in peace and knowledge.

TEXT 49

TEXT

sa kadacid upasina
atmapahnavam atmanah
dadarsa bahu-rcacaryo
mina-sanga-samutthitam

SYNONYMS

sah--he, Saubhari Muni; kadacit--one day; upasinah--sitting down; atma-apahnavam--degrading oneself from the platform of tapasya; atmanah--self-caused; dadarsa--observed; bahu-rcacaryah--Saubhari Muni, who was expert in chanting mantras; mina-sanga--the sexual affairs of fish; samutthitam--caused by this incident.

TRANSLATION

Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

PURPORT

Visvanatha Cakravarti Thakura remarks that Saubhari Muni had fallen from his austerity because of a vaisnava-aparadha. The history is that when Garuda wanted to eat fish, Saubhari Muni unnecessarily gave the fish shelter under his care. Because Garuda's plans for eating were disappointed, Saubhari Muni certainly committed a great offense to a Vaisnava. Because of this vaisnava-aparadha, an offense at the lotus feet of a Vaisnava, Saubhari Muni fell from his exalted position of mystic tapasya. One should not, therefore, impede the activities of a Vaisnava.

This is the lesson we must learn from this incident concerning Saubhari Muni.

TEXT 50

TEXT

aho imam pasyata me vinasam
tapasvinah sac-carita-vratasya
antarjale vari-cara-prasangat
pracyavitam brahma ciram dhrtam yat

SYNONYMS

aho--alas; imam--this; pasyata--just see; me--of me; vinasam--falldown; tapasvinah--who was such a great mystic performing austerity; sat-carita--of very good character, observing all necessary rules and regulations; vratasya--of one who has taken a vow strictly; antah-jale--in the depths of the water; vari-cara-prasangat--because of the affairs of the aquatics; pracyavitam--fallen; brahma--from the activities of Brahman realization or austerity; ciram--for a long time; dhrtam--executed; yat--which.

TRANSLATION

Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

TEXT 51

TEXT

sangam tyajeta mithuna-vratinam mumuksuh
sarvatmana na visrjed bahir-indriyani
ekas caran rahasi cittam ananta ise
yunjita tad-vratistu sadhusu cet prasangah

SYNONYMS

sangam--association; tyajeta--must give up; mithuna-vratinam--of a person engaged in sexual affairs, legal or illegal; mumuksuh--persons who desire liberation; sarva-atmana--in all respects; na--do not; visrjet--employ; bahir-indriyani--external senses; ekah--alone; caran--moving; rahasi--in a secluded place; cittam--the heart; anante ise--fixed at the lotus feet of the unlimited Supreme Personality of Godhead; yunjita--one can engage himself; tat-vratistu--with persons of the same category (desiring liberation from material bondage); sadhusu--such saintly persons; cet--if; prasangah--one wants association.

TRANSLATION

A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the

lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

PURPORT

Saubhari Muni, giving conclusions derived from his practical experience, instructs us that persons interested in crossing to the other side of the material ocean must give up the association of persons interested in sex life and accumulating money. This is also advised by Sri Caitanya Mahaprabhu:

niskincanasya bhagavad-bhajanonmukasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu

(Caitanya-candrodaya-nataka 8.27)

"Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with visayi--materialistic persons or those interested in sex life. Every materialist is interested in sex. Thus in plain language it is advised that an exalted saintly person avoid the association of those who are materially inclined. Srila Narottama dasa Thakura also recommends that one engage in the service of the acaryas, and if one wants to live in association, he must live in the association of devotees (tandera carana sevi bhakta-sane vasa). The Krsna consciousness movement is creating many centers just to create devotees so that by associating with the members of such a center people will automatically become uninterested in material affairs. Although this is an ambitious proposal, this association is proving effective by the mercy of Sri Caitanya Mahaprabhu. By gradually associating with the members of the Krsna consciousness movement, simply by taking prasada and taking part in chanting of the Hare Krsna mantra, ordinary persons are being considerably elevated. Saubhari Muni regrets that he had bad association even in the deepest part of the water. Because of the bad association of the sexually engaged fish, he fell down. A secluded place is also not secure unless there is good association.

TEXT 52

TEXT

ekas tapasvy aham athambhasi matsya-sangat
pancasad asam uta panca-sahasra-sargah
nantam vrajamy ubhaya-krtya-manorathanam
maya-gunair hrta-matir visaye 'rtha-bhavah

SYNONYMS

ekah--one only; tapasvi--great sage; aham--I; atha--thus; ambhasi--in the deep water; matsya-sangat--by associating with the fish; pancasat--fifty; asam--got wives; uta--and what to speak of begetting one hundred

sons in each of them; panca-sahasra-sargah--procreation of five thousand; na antam--no end; vrajami--I can find; ubhaya-krtya--duties of this life and the next; manorathanam--mental concoctions; maya-gunaih--influenced by the modes of material nature; hrta--lost; matih visaye--great attraction for material things; artha-bhavah--matters of self-interest.

TRANSLATION

In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.

TEXT 53

TEXT

evam vasan grhe kalam
virakto nyasam asthitah
vanam jagamanuyayus
tat-patnyah pati-devatah

SYNONYMS

evam--in this way; vasan--living; grhe--at home; kalam--passing away time; viraktah--became detached; nyasam--in the renounced order of life; asthitah--became situated; vanam--in the forest; jagama--he went; anuyayuh--was followed by; tat-patnyah--all his wives; pati-devatah--because their only worshipable object was their husband.

TRANSLATION

In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the vanaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.

TEXT 54

TEXT

tatra taptva tapas tiksnam
atma-darsanam atmavan
sahaivagnibhir atmanam
yuyoja paramatmani

SYNONYMS

tatra--in the forest; taptva--executing austerity; tapah--the regulative principles of austerity; tiksnam--very severely; atma-darsanam--which helps self-realization; atmavan--conversant with the self; saha--with; eva--certainly; agnibhir--fires; atmanam--the personal self; yuyoja--he engaged; parama-atmani--dealing with the Supreme Soul.

TRANSLATION

When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead.

PURPORT

At the time of death, fire burns the gross body, and if there is no more desire for material enjoyment the subtle body is also ended, and in this way a pure soul remains. This is confirmed in Bhagavad-gita (tyaktva deham punar janma naiti). If one is free from the bondage of both the gross and subtle material bodies and remains a pure soul, he returns home, back to Godhead, to be engaged in the service of the Lord. Tyaktva deham punar janma naiti mam eti: he goes back home, back to Godhead. Thus it appears that Saubhari Muni attained that perfect stage.

TEXT 55

TEXT

tah sva-patyur maharaja
niriksyadhyatmikim gatim
anviyus tat-prabhavena
agnim santam ivarcisah

SYNONYMS

tah--all the wives of Saubhari; sva-patyuh--with their own husband; maharaja--O King Pariksit; niriksyaa--observing; adhyatmikim--spiritual; gatim--progress; anviyuh--followed; tat-prabhavena--by the influence of their husband (although they were unfit, by the influence of their husband they also could go to the spiritual world); agnim--the fire; santam--completely merged; iva--like; arcisah--the flames.

TRANSLATION

O Maharaja Pariksit, by observing their husband progressing in spiritual existence, Saubhari Muni's wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

PURPORT

As stated in Bhagavad-gita (9.32), striyo vaisyas tatha sudras te 'pi yanti param gatim. Women are not considered very powerful in following spiritual principles, but if a woman is fortunate enough to get a suitable husband who is spiritually advanced and if she always engages in his service, she also gets the same benefit as her husband. Here it is clearly said that the wives of Saubhari Muni also entered the spiritual world by the influence of their husband. They were unfit, but because they were faithful followers of their husband, they also entered the spiritual world with him. Thus a woman should be a faithful servant of her husband, and if the husband is spiritually advanced, the woman will automatically get the opportunity to enter the spiritual world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "The Downfall of Saubhari Muni."

Chapter Seven
The Descendants of King Mandhata

In this chapter the descendants of King Mandhata are described, and in this connection the histories of Purukutsa and Hariscandra are also given.

The most prominent son of Mandhata was Ambarisa, his son was Yauvanasva, and Yauvanasva's son was Harita. These three personalities were the best in the dynasty of Mandhata. Purukutsa, another son of Mandhata, married the sister of the snakes (sarpa-gana) named Narmada. The son of Purukutsa was Trasaddasyu, whose son was Anaranya. Anaranya's son was Haryasva, Haryasva's son was Praruna, Praruna's son was Tribandhana, and Tribandhana's son was Satyavrata, also known as Trisanku. When Trisanku kidnapped the daughter of a brahmana, his father cursed him for this sinful act, and Trisanku became a candala, worse than a sudra. Later, by the influence of Visvamitra, he was brought to the heavenly planets, but by the influence of the demigods he fell back downward. He was stopped in his fall, however, by the influence of Visvamitra. The son of Trisanku was Hariscandra. Hariscandra once performed a Rajasuya-yajna, but Visvamitra cunningly took all of Hariscandra's possessions as a daksina contribution and chastised Hariscandra in various ways. Because of this, a quarrel arose between Visvamitra and Vasistha. Hariscandra had no sons, but on the advice of Narada he worshiped Varuna and in this way got a son named Rohita. Hariscandra promised that Rohita would be used to perform a Varuna-yajna. Varuna reminded Hariscandra repeatedly about this yajna, but the King, because of affection for his son, gave various arguments to avoid sacrificing him. Thus time passed, and gradually the son grew up. To safeguard his life, the boy then took bow and arrows in hand and went to the forest. Meanwhile, at home, Hariscandra suffered from dropsy because of an attack from Varuna. When Rohita received the news that his father was suffering, he wanted to return to the capital, but King Indra prevented him from doing so. Following the instructions of Indra, Rohita lived in the forest for six years and then returned home. Rohita purchased Sunahsepha, the second son of Ajigarta, and gave him to his father, Hariscandra, as the sacrificial animal. In this way, the sacrifice was performed, Varuna and the other demigods were pacified, and Hariscandra was freed from disease. In this sacrifice, Visvamitra was the hota priest, Jamadagni was the adhvaryu, Vasistha was the brahma, and Ayasya was the udgata. King Indra, being very satisfied by the sacrifice, gave Hariscandra a golden chariot, and Visvamitra gave him transcendental knowledge. Thus Sukadeva Gosvami describes how Hariscandra achieved perfection.

TEXT 1

TEXT

sri-suka uvaca
mandhatuh putra-pravaro
yo 'mbarisah prakirtitah
pitamahena pravrtto
yauvanasvas tu tat-sutah
haritas tasya putro 'bhun
mandhatr-pravara ime

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; mandhatuh--of Mandhata; putra-pravarah--the prominent son; yah--the one who; ambarisah--by the name Ambarisa; prakirtitah--celebrated; pitamahena--by his grandfather Yuvanasha; pravrtah--accepted; yauvanasvah--named Yauvanasha; tu--and; tat-sutah--the son of Ambarisa; haritah--by the name Harita; tasya--of Yauvanasha; putrah--the son; abhut--became; mandhatr--in the dynasty of Mandhata; pravarah--most prominent; ime--all of them.

TRANSLATION

Sukadeva Gosvami said: The most prominent among the sons of Mandhata was he who is celebrated as Ambarisa. Ambarisa was accepted as son by his grandfather Yuvanasha. Ambarisa's son was Yauvanasha, and Yauvanasha's son was Harita. In Mandhata's dynasty, Ambarisa, Harita and Yauvanasha were very prominent.

TEXT 2

TEXT

narmada bhratrbhir datta
purukutsaya yoragaih
taya rasatalam nito
bhujagendra-prayuktaya

SYNONYMS

narmada--by the name Narmada; bhratrbhih--by her brothers; datta--was given in charity; purukutsaya--unto Purukutsa; ya--she who; uragaih--by the serpents (sarpa-gana); taya--by her; rasatalam--to the lower region of the universe; nitah--was brought; bhujaga-indra-prayuktaya--engaged by Vasuki, the King of the serpents.

TRANSLATION

The serpent brothers of Narmada gave Narmada to Purukutsa. Being sent by Vasuki, she took Purukutsa to the lower region of the universe.

PURPORT

Before describing the descendants of Purukutsa, the son of Mandhata, Sukadeva Gosvami first describes how Purukutsa was married to Narmada, who was induced to take him to the lower region of the universe.

TEXT 3

TEXT

gandharvan avadhrit tatra
vadhyam vai visnu-sakti-dhrk
nagal labdha-varah sarpad
abhayam smaratham idam

SYNONYMS

gandharvan--the inhabitants of Gandharvaloka; avadhit--he killed; tatra--there (in the lower region of the universe); vadhyan--who deserved to be killed; vai--indeed; visnu-sakti-dhrk--being empowered by Lord Visnu; nagat--from the Nagas; labdha-varah--having received a benediction; sarpat--from the snakes; abhayam--assurances; smaratham--of those who remember; idam--this incident.

TRANSLATION

There in Rasatala, the lower region of the universe, Purukutsa, being empowered by Lord Visnu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers this history of his being brought by Narmada to the lower region of the universe will be assured of safety from the attack of snakes.

TEXT 4

TEXT

trasaddasyuh paurukutso
yo 'naranyasya deha-krt
haryasvas tat-sutas tasmāt
praruno 'tha tribandhanah

SYNONYMS

trasaddasyuh--by the name Trasaddasyu; paurukutsah--the son of Purukutsa; yah--who; anaranyasya--of Anaranya; deha-krt--the father; haryasvah--by the name Haryasva; tat-sutah--the son of Anaranya; tasmāt--from him (Haryasva); prarunah--by the name Praruna; atha--then, from Praruna; tribandhanah--his son, Tribandhana.

TRANSLATION

The son of Purukutsa was Trasaddasyu, who was the father of Anaranya. Anaranya's son was Haryasva, the father of Praruna. Praruna was the father of Tribandhana.

TEXTS 5-6

TEXT

tasya satyavratah putras
trisankur iti visrutah
praptas candalamatam sapat
guroh kausika-tejasa

sasariro gatah svargam
adyapi divi drsyate
patito 'vak-sira devais
tenaiva stambhito balat

SYNONYMS

tasya--of Tribandhana; satyavratah--by the name Satyavrata; putrah--the son; trisankuh--by the name Trisanku; iti--thus; visrutah--celebrated; praptah--had obtained; candalamatam--the quality of a candala,

lower than a sudra; sapat--from the curse; guroh--of his father; kausika-tejasa--by the prowess of Kausika (Visvamitra); sasarirah--while in this body; gatah--went; svargam--to the heavenly planet; adya api--until today; divi--in the sky; drsyate--can be seen; patitah--having fallen down; avak-sirah--with his head hanging downward; devaih--by the prowess of the demigods; tena--by Visvamitra; eva--indeed; stambhitah--fixed; balat--by superior power.

TRANSLATION

The son of Tribandhana was Satyavrata, who is celebrated by the name Trisanku. Because he kidnapped the daughter of a brahmana when she was being married, his father cursed him to become a candala, lower than a sudra. Thereafter, by the influence of Visvamitra, he went to the higher planetary system, the heavenly planets, in his material body, but because of the prowess of the demigods he fell back downward. Nonetheless, by the power of Visvamitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.

TEXT 7

TEXT

traisankavo hariscandro
visvamitra-vasisthayoh
yan-nimittam abhud yuddham
paksinor bahu-varsikam

SYNONYMS

traisankavah--the son of Trisanku; hariscandrah--by the name Hariscandra; visvamitra-vasisthayoh--between Visvamitra and Vasistha; yat-nimittam--because of Hariscandra; abhut--there was; yuddham--a great fight; paksinoh--both of whom had been converted into birds; bahu-varsikam--for many years.

TRANSLATION

The son of Trisanku was Hariscandra. Because of Hariscandra there was a quarrel between Visvamitra and Vasistha, who for many years fought one another, having been transformed into birds.

PURPORT

Visvamitra and Vasistha were always inimical. Formerly, Visvamitra was a ksatriya, and by undergoing severe austerities he wanted to become a brahmana, but Vasistha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasistha accepted him because of Visvamitra's quality of forgiveness. Once Hariscandra performed a yajna for which Visvamitra was the priest, but Visvamitra, being angry at Hariscandra, took away all his possessions, claiming them as a contribution of daksina. Vasistha, however, did not like this, and therefore a fight arose between Vasistha and Visvamitra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck." Thus both of them became birds and continued fighting for many years because of Hariscandra. We can see that such a great mystic yogi as Saubhari became a victim of sense gratification, and such great sages as

Vasistha and Visvamitra became birds. This is the material world. Abrahma-bhuvanal lokah punar avartino 'rjuna. Within this material world, or within this universe, however elevated one may be in material qualities, one must suffer the conditions of birth, death, old age and disease (janma-mrtyu jara-vyadhi). Therefore Krsna says that this material world is simply miserable (dukkhalayam asasvatam). The Bhagavatam says, padam padam yad vipadam: at every step here there is danger. Therefore, because the Krsna consciousness movement provides the opportunity for the human being to get out of this material world simply by chanting the Hare Krsna mantra, this movement is the greatest benediction in human society.

TEXT 8

TEXT

so 'napatyo visannatma
naradasyopadesatah
varunam saranam yatah
putro me jayatam prabho

SYNONYMS

sah--that Hariscandra; anapatyah--being without a son; visanna-atma--therefore very morose; naradasya--of Narada; upadesatah--by the advice; varunam--unto Varuna; saranam yatah--took shelter; putrah--a son; me--of me; jayatam--let there be born; prabho--O my lord.

TRANSLATION

Hariscandra had no son and was therefore extremely morose. Once, therefore, following the advice of Narada, he took shelter of Varuna and said to him "My lord I have no son. Would you kindly give me one?"

TEXT 9

TEXT

yadi viro maharaja
tenaiva tvam yaje iti
tatheti varunenasya
putro jatas tu rohitah

SYNONYMS

yadi--if; virah--there is a son; maharaja--O Maharaja Pariksit; tena eva--even by that son; tvam--unto you; yaje--I shall offer sacrifice; iti--thus; tatha--as you desire; iti--thus accepted; varunena--by Varuna; asya--of Maharaja Hariscandra; putrah--a son; jatah--was born; tu--indeed; rohitah--by the name Rohita.

TRANSLATION

O King Pariksit, Hariscandra begged Varuna, "My lord, if a son is born to me, with that son I shall perform a sacrifice for your satisfaction." When Hariscandra said this, Varuna replied, "Let it be so." Because of Varuna's benediction, Hariscandra begot a son named Rohita.

TEXT 10

TEXT

jatah suto hy anenanga
mam yajasveti so 'bravit
yada pasur nirdasah syad
atha medhyo bhaved iti

SYNONYMS

jatah--has been born; suta--a son; hi--indeed; anena--by this son;
anga--O Hariscandra; mam--unto me; yajasva--offer sacrifice; iti--thus;
sah--he, Varuna; abravit--said; yada--when; pasuh--an animal; nirdasah--
has passed ten days; syat--should become; atha--then; medhyah--suitable
for offering in sacrifice; bhavet--becomes; iti--thus (Hariscandra said).

TRANSLATION

Thereafter, when the child was born, Varuna approached Hariscandra and
said, "Now you have a son. With this son you can offer me a sacrifice."
In answer to this, Hariscandra said, "After ten days have passed since an
animal's birth, the animal becomes fit to be sacrificed."

TEXT 11

TEXT

nirdase ca sa agatya
yajasvety aha so 'bravit
dantah pasor yaj jayerann
atha medhyo bhaved iti

SYNONYMS

nirdase--after ten days; ca--also; sah--he, Varuna; agatya--coming
there; yajasva--now sacrifice; iti--thus; aha--said; sah--he,
Hariscandra; abravit--replied; dantah--the teeth; pasoh--of the animal;
yat--when; jayeran--have appeared; atha--then; medhyah--fit for being
sacrificed; bhavet--will become; iti--thus.

TRANSLATION

After ten days, Varuna came again and said to Hariscandra, "Now you
can perform the sacrifice." Hariscandra replied, "When an animal grows
teeth, then it becomes pure enough to be sacrificed."

TEXT 12

TEXT

danta jata yajasveti
sa pratyahatha so 'bravit
yada patanty asya danta
atha medhyo bhaved iti

SYNONYMS

dantah--the teeth; jatah--have grown; yajasva--now sacrifice; iti--thus; sah--he, Varuna; pratyaha--said; atha--thereupon; sah--he, Hariscandra; abravit--replied; yada--when; patanti--fall out; asya--his; dantah--teeth; atha--then; medhyah--fit for sacrifice; bhavet--will become; iti--thus.

TRANSLATION

When the teeth grew, Varuna came and said to Hariscandra, "Now the animal has grown teeth, and you can perform the sacrifice." Hariscandra replied, "When all its teeth have fallen out, then it will be fit for sacrifice."

TEXT 13

TEXT

pasor nipatita danta
yajasvety aha so 'bravit
yada pasoh punar danta
jayante 'tha pasuh sucih

SYNONYMS

pasoh--of the animal; nipatitah--have fallen out; dantah--the teeth; yajasva--now sacrifice him; iti--thus; aha--said (Varuna); sah--he, Hariscandra; abravit--replied; yada--when; pasoh--of the animal; punah--again; dantah--the teeth; jayante--grow; atha--then; pasuh--the animal; sucih--is purified for being sacrificed.

TRANSLATION

When the teeth had fallen out, Varuna returned and said to Hariscandra, "Now the animal's teeth have fallen out, and you can perform the sacrifice." But Hariscandra replied, "When the animal's teeth grow in again, then he will be pure enough to be sacrificed."

TEXT 14

TEXT

punar jata yajasveti
sa pratyahatha so 'bravit
sannahiko yada rajan
rajanyo 'tha pasuh sucih

SYNONYMS

punah--again; jatah--have grown; yajasva--now you offer the sacrifice; iti--thus; sah--he, Varuna; pratyaha--replied; atha--thereafter; sah--he, Hariscandra; abravit--said; sannahikah--able to equip himself with a shield; yada--when; rajan--O King Varuna; rajanyah--the ksatriya; atha--then; pasuh--the sacrificial animal; sucih--becomes purified.

TRANSLATION

When the teeth grew in again, Varuna came and said to Hariscandra, "Now you can perform the sacrifice." But Hariscandra then said, "O King,

when the sacrificial animal becomes a ksatriya and is able to shield himself to fight with the enemy, then he will be purified."

TEXT 15

TEXT

iti putranuragena
sneha-yantrita-cetasa
kalam vancayata tam tam
ukto devas tam aiksata

SYNONYMS

iti--in this way; putra-anuragena--because of affection for the son; sneha-yantrita-cetasa--his mind being controlled by such affection; kalam--time; vancayata--cheating; tam--unto him; tam--that; uktah--said; devah--the demigod Varuna; tam--unto him, Hariscandra; aiksata--waited for the fulfillment of his promise.

TRANSLATION

Hariscandra was certainly very much attached to his son. Because of this affection, he asked the demigod Varuna to wait. Thus Varuna waited and waited for the time to come.

TEXT 16

TEXT

rohitas tad abhijnaya
pituh karma cikirsitam
prana-prepsur dhanus-panir
aranyam pratyapadyata

SYNONYMS

rohithah--the son of Hariscandra; tat--this fact; abhijnaya--having thoroughly understood; pituh--of his father; karma--action; cikirsitam--which he was practically doing; prana-prepsuh--wishing to save his life; dhanuh-panih--taking his bow and arrows; aranyam--to the forest; pratyapadyata--left.

TRANSLATION

Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to save himself from death, he equipped himself with bow and arrows and went to the forest.

TEXT 17

TEXT

pitaram varuna-grastam
srutva jata-mahodaram
rohito gramam eyaya
tam indrah pratyasedhata

SYNONYMS

pitaram--about his father; varuna-grastam--having been attacked with dropsy by Varuna; srutva--after hearing; jata--had grown; maha-udaram--inflated abdomen; rohita--his son Rohita; gramam eyaya--wanted to come back to the capital; tam--unto him (Rohita); indrah--King Indra; pratyasedhata--forbade to go there.

TRANSLATION

When Rohita heard that his father had been attacked by dropsy due to Varuna and that his abdomen had grown very large, he wanted to return to the capital, but King Indra forbade him to do so.

TEXT 18

TEXT

bhumeh paryatanam punyam
tirtha-ksetra-nisevanaih
rohitayadisac chakrah
so 'py aranye 'vasat samam

SYNONYMS

bhumeh--of the surface of the world; paryatanam--traveling; punyam--holy places; tirtha-ksetra--places of pilgrimage; nisevanaih--by serving or going to and coming from such places; rohitaya--unto Rohita; adisat--ordered; sakrah--King Indra; sah--he, Rohita; api--also; aranye--in the forest; avasat--lived; samam--for one year.

TRANSLATION

King Indra advised Rohita to travel to different pilgrimage sites and holy places, for such activities are pious indeed. Following this instruction, Rohita went to the forest for one year.

TEXT 19

TEXT

evam dvitiye trtiye
caturthe pancame tatha
abhyetyabhyetya sthaviro
vipro bhutvaha vrtra-ha

SYNONYMS

evam--in this way; dvitiye--on the second year; trtiye--on the third year; caturthe--on the fourth year; pancame--on the fifth year; tatha--as well as; abhyetya--coming before him; abhyetya--again coming before him; sthavirah--a very old man; viprah--a brahmana; bhutva--becoming so; aha--said; vrtra-ha--Indra.

TRANSLATION

In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, the King of heaven, Indra,

approached him as an old brahmana and forbade him to return, repeating the same words as in the previous year.

TEXT 20

TEXT

sastham samvatsaram tatra
caritva rohithah purim
upavrajann ajigartad
akrinan madhyamam sutam
sunahsepham pasum pitre
pradaya samavandata

SYNONYMS

sastham--the sixth; samvatsaram--year; tatra--in the forest; caritva--wandering; rohithah--the son of Hariscandra; purim--in his capital; upavrajan--went there; ajigartat--from Ajigarta; akrinat--purchased; madhyamam--the second; sutam--son; sunahsepham--whose name was Sunahsepha; pasum--to use as the sacrificial animal; pitre--unto his father; pradaya--offering; samavandata--respectfully offered his obeisances.

TRANSLATION

Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajigarta his second son, named Sunahsepha. Then he offered Sunahsepha to his father, Hariscandra, to be used as the sacrificial animal and offered Hariscandra his respectful obeisances.

PURPORT

It appears that in those days a man could be purchased for any purpose. Hariscandra was in need of a person to sacrifice as the animal in a yajna and thus fulfill his promise to Varuna, and a man was purchased from another man for this purpose. Millions of years ago, animal sacrifice and slave trade both existed. Indeed, they have existed since time immemorial.

TEXT 21

TEXT

tatah purusa-medhena
hariscandro maha-yasah
muktodaro 'yajad devan
varunadin mahat-kathah

SYNONYMS

tatah--thereafter; purusa-medhena--by sacrificing a man in the yajna; hariscandrah--King Hariscandra; maha-yasah--very famous; mukta-udarah--became free from dropsy; yajad--offered sacrifices; devan--unto the demigods; varuna-adin--headed by Varuna and others; mahat-kathah--famous in history with other exalted personalities.

TRANSLATION

Thereafter, the famous King Hariscandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuna was cured.

TEXT 22

TEXT

visvamitro 'bhavat tasmin
hota cadhvaryur atmavan
jamadagnir abhud brahma
vasistho 'yasyah sama-gah

SYNONYMS

visvamitrah--the great sage and mystic Visvamitra; abhavat--became; tasmin--in that great sacrifice; hota--the chief priest to offer oblations; ca--also; adhvaryuh--a person who recites hymns from the Yajur Veda and performs ritualistic ceremonies; atmavan--fully self-realized; jamadagnih--Jamadagni; abhut--became; brahma--acting as the chief brahmana; vasisthah--the great sage; ayasyah--another great sage; sama-gah--engaged as the reciter of the Sama Veda mantras.

TRANSLATION

In that great human sacrifice, Visvamitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasistha was the chief brahminical priest, and the sage Ayasya was the reciter of the hymns of the Sama Veda.

TEXT 23

TEXT

tasmai tusto dadav indrah
satakaumbhamayam ratham
sunahsephasya mahatmyam
uparistat pracaksyate

SYNONYMS

tasmai--unto him, King Hariscandra; tustah--being very pleased; dadau--delivered; indrah--the King of heaven; satakaumbha-mayam--made of gold; ratham--a chariot; sunahsephasya--about Sunahsepha; mahatmyam--glories; uparistat--in the course of describing the sons of Visvamitra; pracaksyate--will be narrated.

TRANSLATION

King Indra, being very pleased with Hariscandra, offered him a gift of a golden chariot. Sunahsepha's glories will be presented along with the description of the son of Visvamitra.

TEXT 24

TEXT

satyam saram dhrtim drstva
sabharyasya ca bhupateh
visvamiro bhramam prito
dadav avihatam gatim

SYNONYMS

satyam--truthfulness; saram--firmness; dhrtim--forbearance; drstva--by seeing; sa-bharyasya--with his wife; ca--and; bhupateh--of Maharaja Hariscandra; visvamitra--the great sage Visvamitra; bhramam--very much; pritam--being pleased; dadau--gave him; avihatam gatim--imperishable knowledge.

TRANSLATION

The great sage Visvamitra saw that Maharaja Hariscandra, along with his wife, was truthful, forbearing and concerned with the essence. Thus he gave them imperishable knowledge for fulfillment of the human mission.

TEXTS 25-26

TEXT

manah prthiviam tam adbhis
tejasapo 'nilena tat
khe vayum dharayams tac ca
bhutadav tam mahatmani

tasmin jnana-kalam dhyatva
taya-jnanam vinirdahan
hitva tam svena bhavena
nirvana-sukha-samvida
anirdesyapratarkeya
tasthau vidhvasta-bandhanah

SYNONYMS

manah--the mind (full of material desires for eating, sleeping, mating and defending); prthiviam--in the earth; tam--that; adbhis--with water; tejaso--and with fire; apah--the water; anilena--in the fire; tat--that; khe--in the sky; vayum--the air; dharayan--amalgamating; tat--that; ca--also; bhuta-adau--in the false ego, the origin of material existence; tam--that (false ego); maha-atmani--in the mahat-tattva, the total material energy; tasmin--in the total material energy; jnana-kalam--spiritual knowledge and its different branches; dhyatva--by meditating; taya--by this process; ajnanam--ignorance; vinirdahan--specifically subdued; hitva--giving up; tam--material ambition; svena--by self-realization; bhavena--in devotional service; nirvana-sukha-samvida--by transcendental bliss, putting an end to material existence; anirdesya--imperceptible; apratarkeya--inconceivable; tasthau--remained; vidhvasta--completely freed from; bandhanah--material bondage.

TRANSLATION

Maharaja Hariscandra first purified his mind, which was full of material enjoyment, by amalgamating it with the earth. Then he

amalgamated the earth with water, the water with fire, the fire with the air, and the air with the sky. Thereafter, he amalgamated the sky with the total material energy, and the total material energy with spiritual knowledge. This spiritual knowledge is realization of one's self as part of the Supreme Lord. When the self-realized spiritual soul is engaged in service to the Lord, he is eternally imperceptible and inconceivable. Thus established in spiritual knowledge, he is completely freed from material bondage.

Thus end the Bhaktivedanta purports of the Ninth Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "The Descendants of King Mandhata."

Chapter Eight

The Sons of Sagara Meet Lord Kapiladeva

In this Eighth Chapter the descendants of Rohita are described. In the dynasty of Rohita there was a king named Sagara, whose history is described in relation to Kapiladeva and the destruction of the sons of Sagara.

The son of Rohita was known as Harita, and the son of Harita was Campa, who constructed a township known as Campapuri. The son of Campa was Sudeva, the son of Sudeva was Vijaya, the son of Vijaya was Bharuka, and the son of Bharuka was Vrka. Bahuka, the son of Vrka, was greatly disturbed by his enemies, and therefore he left home with his wife and went to the forest. When he died there, his wife wanted to accept the principles of sati, dying with her husband, but when she was about to die a sage named Aurva found that she was pregnant and forbade her to do so. The co-wives of this wife of Bahuka gave her poison with her food, but still her son was born with the poison. The son was therefore named Sagara (sa means "with," and gara means "poison"). Following the instructions of the great sage Aurva, King Sagara reformed many clans, including the Yavanas, Sakas, Haihayas and Barbaras. The king did not kill them, but reformed them. Then, again following the instructions of Aurva, King Sagara performed asvamedha sacrifices, but the horse needed for such a sacrifice was stolen by Indra, the King of heaven. King Sagara had two wives, named Sumati and Kesini. While searching for the horse, the sons of Sumati extensively dug up the surface of the earth and in this way dug a trench, which later became known as the Sagara Ocean. In the course of this search, they came upon the great personality Kapiladeva and thought Him to have stolen the horse. With this offensive understanding, they attacked Him and were all burned to ashes. Kesini, the second wife of King Sagara, had a son named Asamanjasa, whose son Amsuman later searched for the horse and delivered his uncles. Upon approaching Kapiladeva, Amsuman saw both the horse meant for sacrifice and a pile of ashes. Amsuman offered prayers to Kapiladeva, who was very pleased by his prayers and who returned the horse. After getting back the horse, however, Amsuman still stood before Kapiladeva, and Kapiladeva could understand that Amsuman was praying for the deliverance of his forefathers. Thus Kapiladeva offered the instruction that they could be delivered by water from the Ganges. Amsuman then offered respectful obeisances to Kapiladeva, circumambulated Him, and left that place with the horse for sacrifice. When King Sagara finished his yajna, he handed over the kingdom to Amsuman and, following the advice of Aurva, attained salvation.

TEXT 1

TEXT

sri-suka uvaca

harito rohita-sutas
campas tasmad vinirmita
campapuri sudevo 'to
vijayo yasya catmajah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; haritah--the king named Harita; rohita-sutah--the son of King Rohita; campah--by the name Campa; tasmad--from Harita; vinirmita--was constructed; campa-puri--the township known as Campapuri; sudevah--by the name Sudeva; atah--thereafter (from Campa); vijayah--by the name Vijaya; yasya--of whom (Sudeva); ca--also; atma-jah--the son.

TRANSLATION

Sukadeva Gosvami continued: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campapuri. The son of Campa was Sudeva, and his son was Vijaya.

TEXT 2

TEXT

bharukas tat-sutas tasmad
vrkas tasyapi bahukah
so 'ribhir hrta-bhu raja
sabharyo vanam avisat

SYNONYMS

bharukah--by the name Bharuka; tat-sutah--the son of Vijaya; tasmad--from him (Bharuka); vrkah--by the name Vrka; tasya--his; api--also; bahukah--by the name Bahuka; sah--he, the King; aribhah--by his enemies; hrta-bhuh--his land having been taken away; raja--the King (Bahuka); sa-bharyah--with his wife; vanam--the forest; avisat--entered.

TRANSLATION

The son of Vijaya was Bharuka, Bharuka's son was Vrka, and Vrka's son was Bahuka. The enemies of King Bahuka took away all his possessions, and therefore the King entered the order of vanaprastha and went to the forest with his wife.

TEXT 3

TEXT

vrddham tam pancatam praptam
mahisy anumaryati
aurvena janatatmanam
prajavantam nivarita

SYNONYMS

vrddham--when he was old; tam--him; pancatam--death; praptam--who had obtained; mahisy--the queen; anumaryati--who wanted to die with him and become sati; aurvena--by the great sage Aurva; janata--understanding

that; atmanam--the body of the queen; praja-vantam--bore a son within the womb; nivarita--was forbidden.

TRANSLATION

Bahuka died when he was old, and one of his wives wanted to die with him, following the sati rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die.

TEXT 4

TEXT

ajnayasyai sapatnibhir
garo datto 'ndhasa saha
saha tenaiva sanjatah
sagarakhyo maha-yasah
sagaras cakravarty asit
sagaro yat-sutaih krtah

SYNONYMS

ajnaya--knowing (this); asyai--unto that pregnant queen; sapatnibhih--by the co-wives of the wife of Bahuka; garah--poison; dattah--was given; andhasa saha--with her food; saha tena--with that poison; eva--also; sanjatah--was born; sagara-akhyah--by the name Sagara; maha-yasah--having a great reputation; sagarah--King Sagara; cakravarti--the emperor; asit--became; sagarah--the place known as Gangasagara; yat-sutaih--by the sons of whom; krtah--was excavated.

TRANSLATION

Knowing that she was pregnant, the co-wives of the wife of Bahuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara ["one who is born with poison"]. Sagara later became the emperor. The place known as Gangasagara was excavated by his sons.

TEXTS 5-6

TEXT

yas talajanghan yavanan
chakan haihaya-barbaran
navadhid guru-vakyena
cakre vikrta-vesinah

mundan chmasru-dharan kamscin
mukta-kesardha-munditan
anantar-vasasah kamscid
abahir-vasaso 'paran

SYNONYMS

yah--Maharaja Sagara who; talajanghan--the uncivilized clan named Talajangha; yavanan--persons averse to the Vedic literature; sakan--another class of atheist; haihaya--the uncivilized; barbaran--and the Barbaras; na--not; avadhiti--did kill; guru-vakyena--by the order of his

spiritual master; cakre--made them; vikrta-vesinah--dressed awkwardly; mundan--shaved clean; smasru-dharan--wearing mustaches; kamscit--some of them; mukta-kesa--loose hair; ardha-munditan--half-shaven; anantah-vasasah--without underwear; kamscit--some of them; abahih-vasasah--without covering garments; aparana--others.

TRANSLATION

Sagara Maharaja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the Talajanghas, Yavanas, Sakas, Haihayas and Barbaras. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans were made to dress differently, but King Sagara did not kill them.

TEXT 7

TEXT

so 'svamedhair ayajata
sarva-veda-suratmakam
aurvopadista-yogena
harim atmanam isvaram
tasyotsrstam pasum yajne
jaharasvam purandarah

SYNONYMS

sah--he, Maharaja Sagara; asvamedhaih--by performing asvamedha-yajnas; ayajata--worshipped; sarva-veda--of all Vedic knowledge; sura--and of all learned sages; atmakam--the Supersoul; aurva-upadista-yogena--by the mystic yoga practice advised by Aurva; harim--unto the Supreme personality of Godhead; atmanam--unto the Supersoul; isvaram--unto the supreme controller; tasya--of him (Sagara Maharaja); utsrstam--which was meant for offering; pasum--the sacrificial animal; yajne--in the sacrifice; jahara--stole; asvam--the horse; purandarah--the King of heaven, Indra.

TRANSLATION

Following the instructions of the great sage Aurva, Sagara Maharaja performed asvamedha sacrifices and thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice.

TEXT 8

TEXT

sumatyas tanaya drptah
pitur adesa-karinah
hayam anvesamanas te
samantan nyakhanan mahim

SYNONYMS

sumatyah tanayah--the sons born of Queen Sumati; drptah--very proud of their prowess and influence; pituh--of their father (Maharaja Sagara); adesa-karinah--following the order; hayam--the horse (stolen by Indra); anvesamanah--while seeking; te--all of them; samantat--everywhere; nyakhanan--dug; mahim--the earth.

TRANSLATION

[King Sagara had two wives, Sumati and Kesini.] The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively.

TEXTS 9-10

TEXT

prag-udicyam disi hayam
dadrshuh kapilantike
esa vaji-haras caura
aste milita-locanah

hanyatam hanyatam papa
iti sasti-sahasrinah
udayudha abhiyayur
unmimesa tada munih

SYNONYMS

prak-udicyam--in the northeastern; disi--direction; hayam--the horse; dadrshuh--they saw; kapila-antike--near the asrama of Kapila; esah--here is; vaji-harah--the horse thief; caurah--the thief; aste--existing; milita-locanah--with closed eyes; hanyatam hanyatam--kill him, kill him; papah--a most sinful person; iti--in this way; sasti-sahasrinah--the sixty thousand sons of Sagara; udayudhah--raising their respective weapons; abhiyayuh--they approached; unmimesa--opened His eyes; tada--at that time; munih--Kapila Muni.

TRANSLATION

Thereafter, in the northeastern direction, they saw the horse near the asrama of Kapila Muni. "Here is the man who has stolen the horse," they said. "He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!" Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.

TEXT 11

TEXT

sva-sariragnina tavan
mahendra-hrta-cetasah
mahad-vyatikrama-hata
bhasmasad abhavan ksanat

SYNONYMS

sva-sarira-agnina--by the fire emanating from their own bodies; tavat--immediately; mahendra--by the tricks of Indra, the King of heaven; hrta-cetasah--their consciousness having been taken away; mahat--a great personality; vyatikrama-hatah--defeated by the fault of insulting; bhasmasat--turned to ashes; abhavan--became; ksanat--immediately.

TRANSLATION

By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes.

PURPORT

The material body is a combination of earth, water, fire, air and ether. There is already fire within the body, and our practical experience is that the heat of this fire sometimes increases and sometimes decreases. The fire within the bodies of the sons of Sagara Maharaja became so much hotter that all of them burned to ashes. The fire's increased heat was due to their misbehavior toward a great personality. Such misbehavior is called mahad-vyatikrama. They were killed by the fire of their own bodies because of insulting a great personality.

TEXT 12

TEXT

na sadhu-vado muni-kopa-bharjita
nrpendra-putra iti sattva-dhamani
katham tamo rosamayam vibhavyate
jagat-pavitratmani khe rajo bhuvah

SYNONYMS

na--not; sadhu-vadah--the opinion of learned persons; muni-kopa--by the anger of Kapila Muni; bharjitah--were burned to ashes; nrpendra-putrah--all the sons of Sagara Maharaja; iti--thus; sattva-dhamani--in Kapila Muni, in whom the mode of goodness was predominant; katham--how; tamah--the mode of ignorance; rosa-mayam--manifested in the form of anger; vibhavyate--can be manifested; jagat-pavitra-atmani--in He whose body can purify the whole world; khe--in the sky; rajah--dust; bhuvah--earthly.

TRANSLATION

It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni's body is completely in the mode of goodness and therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth.

TEXT 13

TEXT

yasyerita sankhyamayi drdheha naur
yaya mumuksus tarate duratyayam
bhavarnavam mrtyu-patham vipascitah
paratma-bhutasya katham prthan-matih

SYNONYMS

yasya--by whom; irita--had been explained; sankhya-mayi--having the form of the philosophy analyzing the material world (Sankhya philosophy); drdha--very strong (to deliver people from this material world); iha--in this material world; nauh--a boat; yaya--by which; mumuksuh--a person desiring to be liberated; tarate--can cross over; duratyayam--very difficult to cross; bhava-arnavam--the ocean of nescience; mrtyu-patham--a material life of repeated birth and death; vipascitah--of a learned person; paratma-bhutasya--who has been elevated to the transcendental platform; katham--how; prthak-matih--a sense of distinction (between enemy and friend).

TRANSLATION

Kapila Muni enunciated in this material world the Sankhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend?

PURPORT

One who is promoted to the transcendental position (brahma-bhuta) is always jubilant (prasannatma). He is unaffected by the false distinctions between good and bad in the material world. Therefore, such an exalted person is samah sarvesu bhutesu; that is to say, he is equal toward everyone, not distinguishing between friend and enemy. Because he is on the absolute platform, free from material contamination, he is called paratma-bhuta or brahma-bhuta. Kapila Muni, therefore, was not at all angry at the sons of Sagara Maharaja; rather, they were burnt to ashes by the heat of their own bodies.

TEXT 14

TEXT

yo 'samanjasa ity uktah
sa kesinya nrpatmajah
tasya putro 'msuman nama
pitamaha-hite ratah

SYNONYMS

yah--one of the sons of Sagara Maharaja; asamanjasah--whose name was Asamanjasa; iti--as such; uktah--known; sah--he; kesinyah--in the womb of Kesini, the other queen of Sagara Maharaja; nrpa-atmajah--the son of the King; tasya--of him (Asamanjasa); putrah--the son; amsuman nama--was known as Amsuman; pitamaha-hite--in doing good for his grandfather, Sagara Maharaja; ratah--always engaged.

TRANSLATION

Among the sons of Sagara Maharaja was one named Asamanjasa, who was born from the King's second wife, Kesini. The son of Asamanjasa was known as Amsuman, and he was always engaged in working for the good of Sagara Maharaja, his grandfather.

TEXTS 15-16

TEXT

asamanjasa atmanam
darsayann asamanjasam
jati-smarah pura sangad
yogi yogad vicalitah

acaran garhitam loke
jnatinam karma vipriyam
sarayvam kridato balan
prasyad udvejayan janam

SYNONYMS

asamanjasah--the son of Sagara Maharaja; atmanam--personally; darsayan--exhibiting; asamanjasam--very disturbing; jati-smarah--able to remember his past life; pura--formerly; sangat--from bad association; yogi--although he was a great mystic yogi; yogat--from the path of executing mystic yoga; vicalitah--fell down; acaran--behaving; garhitam--very badly; loke--in the society; jnatinam--of his relatives; karma--activities; vipriyam--not very favorable; sarayvam--in the River Sarayu; kridatah--while engaged in sports; balan--all the boys; prasyat--would throw; udvejayan--giving trouble; janam--to people in general.

TRANSLATION

Formerly, in his previous birth, Asamanjasa had been a great mystic yogi, but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a jati-smara; that is, he had the special advantage of being able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the River Sarayu by throwing them into the depths of the water.

TEXT 17

TEXT

evam vrttah parityaktah
pitra sneham apohya vai
yogaisvaryena balams tan
darsayitva tato yayau

SYNONYMS

evam vrttah--thus engaged (in abominable activities); parityaktah--condemned; pitra--by his father; sneham--affection; apohya--giving up;

vai--indeed; yoga-aisvaryena--by mystic power; balan tan--all those boys (thrown in the water and killed); darsayitva--after again showing them all to their parents; tatah yayau--he left that place.

TRANSLATION

Because Asamanjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamanjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamanjasa left Ayodhya.

PURPORT

Asamanjasa was a jati-smara; because of his mystic power, he did not forget his previous consciousness. Thus he could give life to the dead. By exhibiting wonderful activities in relation to the dead children, he certainly attracted the attention of the King and the people in general. Then he left that place immediately.

TEXT 18

TEXT

ayodhya-vasinah sarve
balakan punar agatan
drstva visismire rajan
raja capy anvatapyata

SYNONYMS

ayodhya-vasinah--the inhabitants of Ayodhya; sarve--all of them; balakan--their sons; punah--again; agatan--having come back to life; drstva--after seeing this; visismire--became astounded; rajan--O King Pariksit; raja--King Sagara; ca--also; api--indeed; anvatapyata--very much lamented (the absence of his son).

TRANSLATION

O King Pariksit, when all the inhabitants of Ayodhya saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son.

TEXT 19

TEXT

amsumams codito rajna
turaganvesane yayau
pitrvya-khatanupatham
bhasmanti dadrse hayam

SYNONYMS

amsuman--the son of Asamanjasa; coditah--being ordered; rajna--by the King; turaga--the horse; anvesane--to search for; yayau--went out; pitrvya-khata--as described by his father's brothers; anupatham--following that path; bhasma-anti--near the stack of ashes; dadrse--he saw; hayam--the horse.

TRANSLATION

Thereafter, Amsuman, the grandson of Maharaja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Amsuman gradually reached the stack of ashes and found the horse nearby.

TEXT 20

TEXT

tatrasinam munim viksyā
kapilakhyam adhoksajam
astaut samahita-manah
pranjaliḥ pranato mahan

SYNONYMS

tatra--there; asinam--seated; munim--the great sage; viksyā--seeing; kapila-akhyam--known as Kapila Muni; adhoksajam--the incarnation of Visnu; astaut--offered prayers; samahita-manah--with great attention; pranjaliḥ--with folded hands; pranataḥ--falling down, offered obeisances; mahan--Amsuman, the great personality.

TRANSLATION

The great Amsuman saw the sage named Kapila, the saint who is an incarnation of Visnu, sitting there by the horse. Amsuman offered Him respectful obeisances, folded his hands and offered Him prayers with great attention.

TEXT 21

TEXT

amsuman uvaca
na pasyati tvam param atmano 'jano
na budhyate 'dyapi samadhi-yuktibhiḥ
kuto 'pare tasya manah-sarira-dhi-
visarga-srstā vayam aprakasaḥ

SYNONYMS

amsuman uvaca--Amsuman said; na--not; pasyati--can see; tvam--Your Lordship; param--transcendental; atmanah--of us living beings; ajanah--Lord Brahma; na--not; budhyate--can understand; adya api--even today; samadhi--by meditation; yuktibhiḥ--or by mental speculation; kutah--how; apare--others; tasya--his; manah-sarira-dhi--who consider the body or mind to be the self; visarga-srstāh--created beings within the material world; vayam--we; aprakasaḥ--without transcendental knowledge.

TRANSLATION

Amsuman said: My Lord, even Lord Brahma is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahma in various forms as demigods, animals,

human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?

PURPORT

iccha-dvesa-samutthena
dvandva-mohena bharata
sarva-bhutani sammoham
sarge yanti parantapa

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27) All living beings in the material world are influenced by the three modes of material nature. Even Lord Brahma is in the mode of goodness. Similarly, the demigods are generally in the mode of passion, and living entities lower than the demigods, such as human beings and animals, are in the mode of ignorance, or in mixed goodness, passion and ignorance. Therefore Amsuman wanted to explain that because his uncles, who had burnt to ashes, were under the modes of material nature, they could not understand Lord Kapiladeva. "Because You are beyond even the direct and indirect intelligence of Lord Brahma," he prayed, "unless we are enlightened by Your Lordship it will not be possible for us to understand You."

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno
na canya eko 'pi ciram vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years." (Bhag. 10.14.29) The Lord, the Supreme Personality of Godhead, can be understood by one who is favored by the Lord; the Lord cannot be understood by others.

TEXT 22

TEXT

ye deha-bhajas tri-guna-pradhana
gunan vipasyanty uta va tamas ca
yan-mayaya mohita-cetasas tvam
viduh sva-samstham na bahih-prakasah

SYNONYMS

ye--those persons who; deha-bhajah--have accepted the material body; tri-guna-pradhanah--influenced by the three modes of material nature; gunan--the manifestation of the three modes of material nature; vipasyanti--can see only; uta--it is so said; va--either; tamah--the mode of ignorance; ca--and; yat-mayaya--by the illusory energy of whom; mohita--has been bewildered; cetasah--the core of whose heart; tvam--Your Lordship; viduh--know; sva-samstham--situated in one's own body; na--not; bahih-prakasah--those who can see only the products of external energy.

TRANSLATION

My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body, cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guna, rajo-guna and tamo-guna, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship.

PURPORT

Unless one is situated in the transcendental loving service of the Lord, one is unable to understand the Supreme Personality of Godhead. The Lord is situated in everyone's heart. However, because the conditioned souls are influenced by material nature, they can see only the actions and reactions of material nature, but not the Supreme Personality of Godhead. One therefore must purify himself internally and externally:

apavitrah pavitro va
sarvavastham gato 'pi va
yah smaret pundarikaksam
sa bahyabhyantarah sucih

To keep ourselves externally clean we should bathe three times daily, and for internal cleanliness we must cleanse the heart by chanting the Hare Krsna mantra. The members of the Krsna consciousness movement must always follow this principle (bahyabhyantarah sucih). Then it will one day be possible to see the Supreme Personality of Godhead face to face.

TEXT 23

TEXT

tam tvam aham jnana-ghanam svabhava-
pradhvasta-maya-guna-bheda-mohaih
sanandanadyair munibhir vibhavyam
katham vimudhah paribhavayami

SYNONYMS

tam--that personality; tvam--unto You; aham--I; jnana-ghanam--Your Lordship, who are concentrated knowledge; svabhava--by spiritual nature; pradhvasta--free from contamination; maya-guna--caused by the three modes of material nature; bheda-mohaih--by exhibition of the bewilderment of differentiation; sanandana-adyaih--by such personalities as the four Kumaras (Sanat-kumara, Sanaka, Sanandana and Sanatana); munibhir--by such great sages; vibhavyam--worshipable; katham--how; vimudhah--being fooled by the material nature; paribhavayami--can I think of You.

TRANSLATION

O my Lord, sages freed from the influence of the three modes of material nature--sages such as the four Kumaras [Sanat, Sanaka, Sanandana and Sanatana]--are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?

PURPORT

The word svabhava refers to one's own spiritual nature or original constitutional position. When situated in this original position, the living entity is unaffected by the modes of material nature. Sa gunan samatityaitan brahma-bhuyaya kalpate (Bg. 14.26). As soon as one is freed from the influence of the three modes of material nature, he is situated on the Brahman platform. Vivid examples of personalities thus situated are the four Kumaras and Narada. Such authorities can by nature understand the position of the Supreme Personality of Godhead, but a conditioned soul not freed from the influence of material nature is unable to realize the Supreme. In Bhagavad-gita (2.45), therefore, Krsna advises Arjuna, traigunya-visaya veda nistraigunyo bhavarjuna: one must rise above the influence of the three modes of material nature. One who stays within the influence of the three material modes is unable to understand the Supreme Personality of Godhead.

TEXT 24

TEXT

prasanta maya-guna-karma-lingam
anama-rupam sad-asad-vimuktam
jnanopadesaya grhita-deham
namamahe tvam purusam puranam

SYNONYMS

prasanta--O completely peaceful one; maya-guna--the modes of material nature; karma-lingam--symptomized by fruitive activities; anama-rupam--one who has no material name or form; sat-asat-vimuktam--transcendental to the manifested and nonmanifested modes of material nature; jnana-upadesaya--for distributing transcendental knowledge (as in Bhagavad-gita); grhita-deham--has assumed a form like a material body; namamahe--I offer my respectful obeisances; tvam--unto You; purusam--the Supreme Person; puranam--the original.

TRANSLATION

O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad-gita, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

PURPORT

Srila Yamunacarya has recited this verse in his Stotra-ratna (43):

bhavantam evanucaran nirantarah
prasanta-nihsesa-manorathantarah
kadaham aikantika-nitya-kinkarah
praharsaisyami sanatha-jvitam

"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?"

Manorathenasati dhavato bahih: one who acts on the mental platform must descend to material activities. Material contamination, however, is completely absent from the Supreme Personality of Godhead and His pure devotee. Therefore the Lord is addressed as prasanta, completely peaceful, free from the disturbances of material existence. The Supreme Lord has no material name or form; only the foolish think that the Lord's name and form are material (avajananti mam mudha manusim tanum asritam). The identity of the Supreme Lord is that He is the original person. Nonetheless, those who have but a poor fund of knowledge think that the Lord is formless. The Lord is formless in the material sense, but He has His transcendental form (sac-cid-ananda-vigraha).

TEXT 25

TEXT

tvam-maya-racite loke
vastu-buddhya grhadisu
bhramanti kama-lobhersya-
moha-vibhranta-cetasah

SYNONYMS

tvam-maya--through Your material energy; racite--which is manufactured; loke--in this world; vastu-buddhya--accepting as factual; grha-adisu--in hearth and home, etc.; bhramanti--wander; kama--by lusty desires; lobha--by greed; irsya--by envy; moha--and by illusion; vibhranta--is bewildered; cetasah--the cores of whose hearts.

TRANSLATION

O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your maya. Attached to home, wife and children, they wander in this material world perpetually.

TEXT 26

TEXT

adya nah sarva-bhutatman
kama-karmendriyasayah
moha-paso drdhas chinno
bhagavams tava darsanat

SYNONYMS

adya--today; nah--our; sarva-bhuta-atman--O You, who are the Supersoul; kama-karma-indriya-asayah--being under the influence of lusty desires and fruitive activities; moha-pasah--this hard knot of illusion; drdhah--very strong; chinnah--broken; bhagavan--O my Lord; tava darsanat--simply by seeing You.

TRANSLATION

O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.

TEXT 27

TEXT

sri-suka uvaca
ittham gitanubhavas tam
bhagavan kapilo munih
amsumantam uvacedam
anugrahya dhiya nrpa

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ittham--in this way; gita-anubhava--whose glories are described; tam--unto Him; bhagavan--the Personality of Godhead; kapilah--named Kapila Muni; munih--the great sage; amsumantam--unto Amsuman; uvaca--said; idam--this; anugrahya--being very merciful; dhiya--with the path of knowledge; nrpa--O King Pariksit.

TRANSLATION

O King Pariksit, when Amsuman had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Visnu, being very merciful to him, explained to him the path of knowledge.

TEXT 28

TEXT

sri-bhagavan uvaca
asvo 'yam niyatam vatsa
pitamaha-pasus tava
ime ca pitaro dagdha
gangambho 'rhanti netarat

SYNONYMS

sri-bhagavan uvaca--the great personality Kapila Muni said; asvah--horse; ayam--this; niyatam--take; vatsa--O My son; pitamaha--of your grandfather; pasuh--this animal; tava--your; ime--all these; ca--also; pitarah--bodies of forefathers; dagdhah--burnt to ashes; ganga-ambhah--the water of the Ganges; arhanti--can be saved; na--not; itarat--any other means.

TRANSLATION

The Personality of Godhead said: My dear Amsuman, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.

TEXT 29

TEXT

tam parikramya sirasa
prasadya hayam anayat
sagaras tena pasuna
yajna-sesam samapayat

SYNONYMS

tam--that great sage; parikramya--after circumambulating; sirasa--(by bowing down) with his head; prasadya--making Him fully satisfied; hayam--the horse; anayat--brought back; sagarah--King Sagara; tena--by that; pasuna--animal; yajna-sesam--the last ritualistic ceremony of the sacrifice; samapayat--executed.

TRANSLATION

Thereafter, Amsuman circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Amsuman brought back the horse meant for sacrifice, and with this horse Maharaja Sagara performed the remaining ritualistic ceremonies.

TEXT 30

TEXT

rajyam amsumate nyasya
nihsprho mukta-bandhanah
aurvopadista-margena
lebhe gatim anuttamam

SYNONYMS

rajyam--his kingdom; amsumate--unto Amsuman; nyasya--after delivering; nihsprhah--without further material desires; mukta-bandhanah--completely freed from material bondage; aurva-upadista--instructed by the great sage Aurva; margena--by following that path; lebhe--achieved; gatim--destination; anuttamam--supreme.

TRANSLATION

After delivering charge of his kingdom to Amsuman and thus being freed from all material anxiety and bondage, Sagara Maharaja, following the means instructed by Aurva Muni, achieved the supreme destination. Thus end the Bhaktivedanta purports of the Ninth Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "The Sons of Sagara Meet Lord Kapiladeva."

Chapter Nine
The Dynasty of Amsuman

This chapter describes the history of the dynasty of Amsuman, up to Khatvanga, and it also describes how Bhagiratha brought the water of the Ganges to this earth.

The son of Maharaja Amsuman was Dilipa, who tried to bring the Ganges to this world but who died without success. Bhagiratha, the son of Dilipa, was determined to bring the Ganges to the material world, and for this purpose he underwent severe austerities. Mother Ganges, being fully satisfied by his austerities, made herself visible to him, wanting to give him a benediction. Bhagiratha then asked her to deliver his

forefathers. Although mother Ganges agreed to come down to earth, she made two conditions: first, she wanted some suitable male to be able to control her waves; second, although all sinful men would be freed from sinful reactions by bathing in the Ganges, mother Ganges did not want to keep all these sinful reactions. These two conditions were subject matters for consideration. Bhagiratha replied to mother Ganges, "The Personality of Godhead Lord Siva will be completely able to control the waves of your water, and when pure devotees bathe in your water, the sinful reactions left by sinful men will be counteracted." Bhagiratha then performed austerities to satisfy Lord Siva, who is called Asutosa because he is naturally satisfied very easily. Lord Siva agreed to Bhagiratha's proposal to check the force of the Ganges. In this way, simply by the touch of the Ganges, Bhagiratha's forefathers were delivered and allowed to go to the heavenly planets.

The son of Bhagiratha was Sruta, the son of Sruta was Nabha, and Nabha's son was Sindhudvipa. The son of Sindhudvipa was Ayutayu, and the son of Ayutayu was Rtuparna, who was a friend of Nala. Rtuparna gave Nala the art of gambling and learned from him the art of asva-vidya. The son of Rtuparna was known as Sarvakama, the son of Sarvakama was Sudasa, and his son was Saudasa. The wife of Saudasa was named Damayanti or Madayanti, and Saudasa was also known as Kalmasapada. Because of some defect in his fruitive activities, Saudasa was cursed by Vasistha to become a Raksasa. While walking through the forest, he saw a brahmana engaged in sex with his wife, and because he had become a Raksasa he wanted to devour the brahmana. Although the brahmana's wife pleaded with him in many ways, Saudasa devoured the brahmana, and the wife therefore cursed him, saying, "As soon as you engage in sex you will die." After twelve years, therefore, even though Saudasa was released from the curse of Vasistha Muni, he remained sonless. At that time, with Saudasa's permission, Vasistha impregnated Saudasa's wife, Madayanti. Because Madayanti bore the child for many years but still could not give birth, Vasistha struck her abdomen with a stone, and thus a son was born. The son was named Asmaka.

The son of Asmaka was known as Balika. He was protected from the curse of Parasurama because of being surrounded by many women, and therefore he is also known as Narikavaca. When the entire world was devoid of ksatriyas, he became the original father of more ksatriyas. He is therefore sometimes called Mulaka. From Balika, Dasaratha was born, from Dasaratha came Aidavidi, and from Aidavidi came Visvasaha. The son of Visvasaha was Maharaja Khatvanga. Maharaja Khatvanga joined the demigods in fighting the demons and was victorious, and the demigods therefore wanted to give him a benediction. But when the King inquired how long he would live and understood that his life would last only a few seconds more, he immediately left the heavenly planets and returned to his own abode by airplane. He could understand that everything in this material world is insignificant, and thus he fully engaged in worshiping the Supreme Personality of Godhead, Hari.

TEXT 1

TEXT

sri-suka uvaca
amsumams ca tapas tepe
ganganayana-kamyaya
kalam mahantam nasaknot
tatah kalena samsthitah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; amsuman--the king named Amsuman; ca--also; tapah tepe--executed austerity; ganga--the Ganges; anayana-kamyaya--with a desire to bring the Ganges to this material world to deliver his forefathers; kalam--time; mahantam--for a long duration; na--not; asaknot--was successful; tatah--thereafter; kalena--in due course of time; samsthitah--died.

TRANSLATION

Sukadeva Gosvami continued: King Amsuman, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this material world, and thereafter, in due course of time, he died.

TEXT 2

TEXT

dilipas tat-sutas tadvad
asaktah kalam eyivan
bhagirathas tasya sutas
tepe sa sumahat tapah

SYNONYMS

dilipah--named Dilipa; tat-sutah--the son of Amsuman; tat-vat--like his father; asaktah--being unable to bring the Ganges to the material world; kalam eyivan--became a victim of time and died; bhagirathah tasya sutah--his son Bhagiratha; tepe--executed penance; sah--he; su-mahat--very great; tapah--austerity.

TRANSLATION

Like Amsuman himself, Dilipa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilipa's son, Bhagiratha, performed very severe austerities to bring the Ganges to this material world.

TEXT 3

TEXT

darsayam asa tam devi
prasanna varadasmi te
ity uktah svam abhiprayam
sasamsavanato nrpah

SYNONYMS

darsayam asa--appeared; tam--unto him, King Bhagiratha; devi--mother Ganges; prasanna--being very much satisfied; varada asmi--I shall bless with my benediction; te--unto you; iti uktah--thus being addressed; svam--his own; abhiprayam--desire; sasamsa--explained; avanatah--very respectfully bowing down; nrpah--the King (Bhagiratha).

TRANSLATION

Thereafter, mother Ganges appeared before King Bhagiratha and said, "I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire." Being thus addressed by Gangadevi, mother Ganges, the King bowed his head before her and explained his desire.

PURPORT

The King's desire was to deliver his forefathers, who had been burnt to ashes because of disrespecting Kapila Muni.

TEXT 4

TEXT

ko 'pi dharayita vegam
patantya me mahi-tale
anyatha bhu-talam bhittva
nrpa yasye rasatalam

SYNONYMS

kah--who is that person; api--indeed; dharayita--who can sustain; vegam--the force of the waves; patantyah--while falling down; me--of me; mahi-tale--upon this earth; anyatha--otherwise; bhu-talam--the surface of the earth; bhittva--piercing; nrpa--O King; yasye--I shall go down; rasatalam--to Patala, the lower part of the universe.

TRANSLATION

Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasatala, the Patala area of the universe.

TEXT 5

TEXT

kim caham na bhuvam yasye
nara mayy amrjanty agham
mrjami tad agham kvaham
rajams tatra vicintyatam

SYNONYMS

kim ca--also; aham--I; na--not; bhuvam--to the planet earth; yasye--shall go; narah--the people in general; mayi--in me, in my water; amrjanti--cleanse; agham--the reactions of their sinful activity; mrjami--I shall wash; tat--that; agham--accumulation of sinful reactions; kva--unto whom; aham--I; rajan--O King; tatra--on this fact; vicintyatam--please consider carefully and decide.

TRANSLATION

O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the

reactions of their sinful deeds. When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.

PURPORT

The Supreme personality of Godhead says:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The Supreme Personality of Godhead can accept the reactions of anyone's sinful deeds and neutralize them because He is pavitra, pure, like the sun, which is never contaminated by any worldly infection. Tejyasam na dosaya vahneh sama-bhujo yatha (Bhag. 10.33.29). One who is very powerful is not affected by any sinful activity. But here we see that mother Ganges fears being burdened with the sins of the people in general who would bathe in her waters. This indicates that no one but the Supreme Personality of Godhead is able to neutralize the reactions of sinful deeds, whether one's own or those of others. Sometimes the spiritual master, after accepting a disciple, must take charge of that disciple's past sinful activities and, being overloaded, must sometimes suffer--if not fully, then partially--for the sinful acts of the disciple. Every disciple, therefore, must be very careful not to commit sinful activities after initiation. The poor spiritual master is kind and merciful enough to accept a disciple and partially suffer for that disciple's sinful activities, but Krsna, being merciful to His servant, neutralizes the reactions of sinful deeds for the servant who engages in preaching His glories. Even mother Ganges feared the sinful reactions of the people in general and was anxious about how she would counteract the burden of these sins.

TEXT 6

TEXT

sri-bhagiratha uvaca
sadhavo nyasinah santa
brahmistha loka-pavanah
haranty agham te 'nga-sangat
tesv aste hy agha-bhid dharih

SYNONYMS

sri-bhagirathah uvaca--Bhagiratha said; sadhavah--saintly persons; nyasinah--sannyasis; santah--peaceful, free from material disturbances; brahmisthah--expert in following the regulative principles of Vedic scripture; loka-pavanah--who are engaged in delivering the entire world from a fallen condition; haranti--shall remove; agham--the reactions of sinful life; te--of you (mother Ganges); anga-sangat--by bathing in the Ganges water; tesu--within themselves; aste--there is; hi--indeed; agha-bhit--the Supreme personality, who can vanquish all sinful activities; harih--the Lord.

TRANSLATION

Bhagiratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.

PURPORT

Mother Ganges is available to everyone for bathing. Therefore, not only will sinful persons bathe in the Ganges water, but in Hardwar and other holy places where the Ganges flows, saintly persons and devotees will also bathe in the waters of the Ganges. Devotees and saintly persons advanced in the renounced order can deliver even the Ganges. Tirthi-kurvanti tirthani svantah-ssthena gadabhrta (Bhag. 1.13.10). Because saintly devotees always keep the Lord within the core of their hearts, they can perfectly cleanse the holy places of all sinful reactions. Therefore, people in general must always respectfully honor saintly persons. It is ordered that as soon as one sees a Vaisnava, or even a sannyasi, one should immediately offer respects to such a holy man. If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. One must be extremely careful to refrain from committing offenses at the lotus feet of a devotee or saintly person.

There are methods of prayascitta, or atonement, but they are inadequate to cleanse one of sinful reactions. One can be cleansed of sinful reactions only by devotional service, as stated in regard to the history of Ajamila:

kecit kevalaya bhaktya
vasudeva-parayanah
agham dhunvanti kartsnyena
niharam iva bhaskarah

"Only a rare person who has adopted complete, unalloyed devotional service to Krsna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." (Bhag. 6.1.15) If one is under the protection of a devotee and sincerely renders service unto him, by this process of bhakti-yoga one is certainly able to counteract all sinful reactions.

TEXT 7

TEXT

dharayisyati te vegam
rudras tv atma saririnam
yasminn otam idam protam
visvam sativa tantusu

SYNONYMS

dharayisyati--will sustain; te--your; vegam--force of the waves;
rudrah--Lord Siva; tu--indeed; atma--the Supersoul; saririnam--of all
embodied souls; yasmin--in whom; otam--is situated in its longitude;
idam--this whole universe; protam--latitude; visvam--the whole universe;
sati--a cloth; iva--as; tantusu--in threads.

TRANSLATION

Like a cloth woven of threads extending for its length and breadth,
this entire universe, in all its latitude and longitude, is situated
under different potencies of the Supreme Personality of Godhead. Lord
Siva is the incarnation of the Lord, and thus he represents the Supersoul
in the embodied soul. He can sustain your forceful waves on his head.

PURPORT

The water of the Ganges is supposed to rest on the head of Lord Siva.
Lord Siva is an incarnation of the Supreme Personality of Godhead, who
sustains the entire universe by different potencies. Lord Siva is
described in the Brahma-samhita (5.45):

ksiram yatha dadhi vikara-visesa-yogat
sanjayate na hi tatah prthag asti hetoh
yah sambhutam api tatha samupaiti karyad
govindam adi-purusam tam aham bhajami

"Milk changes into yogurt when mixed with a yogurt culture, but
actually yogurt is constitutionally nothing but milk. Similarly, Govinda,
the Supreme Personality of Godhead, assumes the form of Lord Siva for the
special purpose of material transactions. I offer my obeisances at Lord
Govinda's lotus feet." Lord Siva is the Supreme Personality of Godhead in
the same sense that yogurt is also milk although at the same time it is
not milk. For the maintenance of the material world there are three
incarnations--Brahma, Visnu and Mahesvara (Lord Siva). Lord Siva is Visnu
in an incarnation for the mode of ignorance. The material world exists
predominantly in the mode of ignorance. Therefore Lord Siva is compared
here to the longitude and latitude of the entire universe, which
resembles a cloth woven of threads extending for both its length and
breadth.

TEXT 8

TEXT

ity uktva sa nrpo devam
tapasatosayac chivam
kalenalpiyasa rajams
tasyesas casv atusyata

SYNONYMS

iti uktva--after saying this; sah--he; nrpah--the King (Bhagiratha);
devam--unto Lord Siva; tapasa--by executing austerities; atosayat--
pleased; sivam--Lord Siva, the all-auspicious; kalena--by time; alpiyasa--
which was not very long; rajan--O King; tasya--upon him (Bhagiratha);
isah--Lord Siva; ca--indeed; asu--very soon; atusyata--became satisfied.

TRANSLATION

After saying this, Bhagiratha satisfied Lord Siva by performing austerities. O King Pariksit, Lord Siva was very quickly satisfied with Bhagiratha.

PURPORT

The words *asv atusyata* indicate that Lord Siva was satisfied very soon. Therefore another name for Lord Siva is *Asutosa*. Materialistic persons become attached to Lord Siva because Lord Siva bestows benedictions upon anyone and everyone very quickly, not caring to know how his devotees prosper or suffer. Although materialistic persons know that material happiness is nothing but another side of suffering, they want it, and to get it very quickly they worship Lord Siva. We find that materialists are generally devotees of many demigods, especially Lord Siva and mother Durga. They do not actually want spiritual happiness, for it is almost unknown to them. But if one is serious about being happy spiritually, he must take shelter of Lord Visnu, as the Lord personally demands:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

TEXT 9

TEXT

tatheti rajnabhihitam
sarva-loka-hitah sivah
dadharavahito gangam
pada-puta-jalam hareh

SYNONYMS

tatha--(let it be) so; iti--thus; rajna abhihitam--having been addressed by the King (Bhagiratha); sarva-loka-hitah--the Personality of Godhead, who is always auspicious to everyone; sivah--Lord Siva; dadhara--sustained; avahitah--with great attention; gangam--the Ganges; pada-puta-jalam hareh--whose water is transcendently pure because of emanating from the toes of the Supreme Personality of Godhead Visnu.

TRANSLATION

When King Bhagiratha approached Lord Siva and requested him to sustain the forceful waves of the Ganges, Lord Siva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of Lord Visnu.

TEXT 10

TEXT

bhagirathah sa rajarsir
ninye bhuvana-pavanim
yatra sva-pitrnam deha
bhasmibhutih sma serate

SYNONYMS

bhagirathah--King Bhagiratha; sah--he; raja-rsih--the great saintly king; ninye--carried or brought; bhuvana-pavanim--mother Ganges, who can deliver the whole universe; yatra--in that place where; sva-pitrnam--of his forefathers; deha--the bodies; bhasmibhutih--having been burnt to ashes; sma serate--were lying.

TRANSLATION

The great and saintly king Bhagiratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes.

TEXT 11

TEXT

rathena vayu-vegena
prayantam anudhavati
desan punanti nirdagghan
asincat sagaratmajan

SYNONYMS

rathena--on a chariot; vayu-vegena--driving at the speed of the wind; prayantam--Maharaja Bhagiratha, who was going in front; anudhavati--running after; desan--all the countries; punanti--sanctifying; nirdagghan--who had been burnt to ashes; asincat--sprinkled over; sagara-atmajan--the sons of Sagara.

TRANSLATION

Bhagiratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagiratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges.

TEXT 12

TEXT

yaj-jala-sparsa-matrena
brahma-danda-hata api
sagaratmaja divam jagmuh
kevalam deha-bhasmabhih

SYNONYMS

yaj-jala--whose water; sparsa-matrena--simply by touching; brahma-danda-hatah--those who were condemned for offending brahma, the self; api--although; sagara-atmajah--the sons of Sagara; divam--to the heavenly

planets; jagmuh--went; kevalam--only; deha-bhasmabhih--by the remaining ashes of their burnt bodies.

TRANSLATION

Because the sons of Sagara Maharaja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

PURPORT

Mother Ganges is worshiped by the water of the Ganges: a devotee takes a little water from the Ganges and offers it back to the Ganges. When the devotee takes the water, mother Ganges does not lose anything, and when the water is offered back, mother Ganges does not increase, but in this way the worshiper of the Ganges is benefited. Similarly, a devotee of the Lord offers the Lord patram puspam phalam toyam--a leaf, flower, fruit or water--in great devotion, but everything, including the leaf, flower, fruit and water, belongs to the Lord, and therefore there is nothing to renounce or to accept. One must simply take advantage of the bhakti process because by following this process one does not lose anything but one gains the favor of the Supreme Person.

TEXT 13

TEXT

bhasmibhutanga-sangena
svah yatah sagaratmajah
kim punah sraddhaya devim
sevante ye dhrta-vratah

SYNONYMS

bhasmibhuta-anga--by the body which had been burnt to ashes; sangena--by contacting the water of the Ganges; svah yatah--went to the heavenly planets; sagara-atmajah--the sons of Sagara; kim--what to speak of; punah--again; sraddhaya--with faith and devotion; devim--unto mother Ganges; sevante--worship; ye--those persons who; dhrta-vratah--with vows of determination.

TRANSLATION

Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Maharaja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

TEXT 14

TEXT

na hy etat param ascaryam
svardhunya yad ihoditam
ananta-caranambhoja-

prasutaya bhava-cchidah

SYNONYMS

na--not; hi--indeed; etat--this; param--ultimate; ascaryam--wonderful thing; svardhunya--of the water of the Ganges; yat--which; iha--herewith; uditam--has been described; ananta--of the Supreme Lord; carana-ambhoja--from the lotus of the feet; prasutayah--of that which emanates; bhava-chidah--which can liberate from material bondage.

TRANSLATION

Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.

PURPORT

It has actually been seen that anyone who regularly worships mother Ganges simply by bathing in her water keeps very good health and gradually becomes a devotee of the Lord. This is the effect of bathing in the water of the Ganges. Bathing in the Ganges is recommended in all Vedic sastras, and one who takes to this path will certainly be completely freed from all sinful reactions. The practical example of this is that the sons of Maharaja Sagara went to the heavenly planets when water from the Ganges merely touched the ashes of their burnt bodies.

TEXT 15

TEXT

sannivesya mano yasmin
chraddhaya munayo 'malah
traigunyam dustyajam hitva
sadyo yatas tad-atmatam

SYNONYMS

sannivesya--giving full attention; manah--the mind; yasmin--unto whom; sraddhaya--with faith and devotion; munayah--great saintly persons; amalah--freed from all contamination of sins; traigunyam--the three modes of material nature; dustyajam--very difficult to give up; hitva--they can nonetheless give up; sadyah--immediately; yatah--achieved; tat-atmatam--the spiritual quality of the Supreme.

TRANSLATION

Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendently situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.

TEXTS 16-17

TEXT

sruto bhagirathaj jajne
tasya nabho 'paro 'bhavat
sindhudvipas tatas tasmad
ayutayus tato 'bhavat

rtuparno nala-sakho
yo 'sva-vidyam ayan nalat
dattvaksa-hrdayam casmai
sarvakamas tu tat-sutam

SYNONYMS

srutah--a son named Sruta; bhagirathat--from Bhagiratha; jajne--was born; tasya--of Sruta; nabhah--by the name Nabha; aparah--different from the Nabha previously described; abhavat--was born; sindhudvipah--by the name Sindhudvipa; tatah--from Nabha; tasmad--from Sindhudvipa; ayutayuh--a son named Ayutayu; tatah--thereafter; abhavat--was born; rtuparnah--a son named Rtuparna; nala-sakhah--who was a friend of Nala; yah--one who; asva-vidyam--the art of controlling horses; ayat--achieved; nalat--from Nala; dattva--after giving in exchange; aksa-hrdayam--the secrets of the art of gambling; ca--and; asmai--unto Nala; sarvakamah--by the name Sarvakama; tu--indeed; tat-sutam--his son (the son of Rtuparna).

TRANSLATION

Bhagiratha had a son named Sruta, whose son was Nabha. This son was different from the Nabha previously described. Nabha had a son named Sindhudvipa, from Sindhudvipa came Ayutayu, and from Ayutayu came Rtuparna, who became a friend of Nalaraja. Rtuparna taught Nalaraja the art of gambling, and Nalaraja gave Rtuparna lessons in controlling and maintaining horses. The son of Rtuparna was Sarvakama.

PURPORT

Gambling is also an art. Ksatriyas are allowed to exhibit talent in this art of gambling. By the grace of Krsna, the Pandavas lost everything by gambling and were deprived of their kingdom, wife, family and home because they were not expert in the gambling art. In other words, a devotee may not be expert in materialistic activities. It is therefore advised in the sastra that materialistic activities are not at all suitable for the living entities, especially the devotees. A devotee should therefore be satisfied to eat whatever is sent as prasada by the Supreme Lord. A devotee remains pure because he does not take to sinful activities such as gambling, intoxication, meat-eating and illicit sex.

TEXT 18

TEXT

tatah sudasas tat-putro
damayanti-patir nrpah
ahur mitrasaham yam vai
kalmasanghrim uta kvacit
vasistha-sapad rakso 'bhud
anapatyah sva-karmana

SYNONYMS

tatah--from Sarvakama; sudasah--Sudasa was born; tat-putrah--the son of Sudasa; damayanti-patih--the husband of Damayanti; nrpah--he became king; ahuh--it is said; mitrasaham--Mitrasaha; yam vai--also; kalmasanghrim--by Kalmasapada; uta--known; kvacit--sometimes; vasistha-sapat--being cursed by Vasistha; raksah--a man-eater; abhut--became; anapatyah--without any son; sva-karmana--by his own sinful act.

TRANSLATION

Sarvakama had a son named Sudasa, whose son, known as Saudasa, was the husband of Damayanti. Saudasa is sometimes known as Mitrasaha or Kalmasapada. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasistha to become a man-eater [Raksasa].

TEXT 19

TEXT

sri-rajovaca
kim nimitto guroh sapah
saudasasya mahatmanah
etat veditum icchamah
kathyatam na raho yadi

SYNONYMS

sri-raja uvaca--King Pariksit said; kim nimittah--for what reason; guroh--of the spiritual master; sapah--curse; saudasasya--of Saudasa; maha-atmanah--of the great soul; etat--this; veditum--to know; icchamah--I wish; kathyatam--please tell me; na--not; rahah--confidential; yadi--if.

TRANSLATION

King Pariksit said: O Sukadeva Gosvami, why did Vasistha, the spiritual master of Saudasa, curse that great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.

TEXTS 20-21

TEXT

sri-suka uvaca
saudaso mrgayam kincic
caran rakso jaghana ha
mumoca bhrataram so 'tha
gatah praticikirsaya

sancintayann agham rajnah
suda-rupa-dharo grhe
gurave bhoktu-kamaya
paktva ninye naramisam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; saudasah--King Saudasa; mrgayam--in hunting; kincit--sometimes; caran--wandering; raksah--a Raksasa, or man-eater; jaghana--killed; ha--in the past; mumoca--

released; bhrataram--the brother of that Raksasa; sah--that brother; atha--thereafter; gatah--went; praticikirsaya--for taking revenge; sancintayan--he thought; agham--to do some harm; rajnah--of the King; suda-rupa-dharah--disguised himself as a cook; grhe--in the house; gurave--unto the King's spiritual master; bhoktu-kamaya--who came there to take dinner; paktva--after cooking; ninye--gave him; nara-amisam--the flesh of a human being.

TRANSLATION

Sukadeva Gosvami said: Once Saudasa went to live in the forest, where he killed a man-eater [Raksasa] but forgave and released the man-eater's brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the King's house. One day, the King's spiritual master, Vasistha Muni, was invited for dinner, and the Raksasa cook served him human flesh.

TEXT 22

TEXT

pariveksyamanam bhagavan
vilokyabhaksyam anjasa
rajanam asapat kruddho
rakso hy evam bhavisyasi

SYNONYMS

pariveksyamanam--while examining the eatables; bhagavan--the most powerful; vilokya--when he saw; abhaksyam--unfit for consumption; anjasa--very easily by his mystic power; rajanam--unto the King; asapat--cursed; kruddhah--being very angry; raksah--a man-eater; hi--indeed; evam--in this way; bhavisyasi--you shall become.

TRANSLATION

While examining the food given to him, Vasistha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudasa to become a man-eater.

TEXTS 23-24

TEXT

raksah-krtam tad viditva
cakre dvadasa-varsikam
so 'py apo-'njalim adaya
gurum saptum samudyatah

varito madayantyapo
rusatih padayor jahau
disah kham avanim sarvam
pasyan jivamayam nrpah

SYNONYMS

raksah-krtam--having been done by the Raksasa only; tat--that serving of human flesh; viditva--after understanding; cakre--(Vasistha) performed; dvadasa-varsikam--twelve years of penance for atonement; sah--that Saudasa; api--also; apah-anjalim--a palmful of water; adaya--taking; gurum--his spiritual master, Vasistha; saptum--to curse; samudyatah--was preparing; varitah--being forbidden; madayantya--by his wife, who was also known as Madayanti; apah--water; rusatih--strong by chanting of a mantra; padayoh jahau--threw on his legs; disah--all directions; kham--in the sky; avanim--on the surface of the world; sarvam--everywhere; pasyan--seeing; jiva-mayam--full of living entities; nrpah--the King.

TRANSLATION

When Vasistha understood that the human flesh had been served by the Raksasa, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Saudasa took water and chanted the sapa-mantra, preparing to curse Vasistha, but his wife, Madayanti, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere.

TEXT 25

TEXT

raksasam bhavam apannah
pade kalmasatam gatah
vyavaya-kale dadrse
vanauko-dampati dvijau

SYNONYMS

raksasam--man-eating; bhavam--propensity; apannah--having gotten; pade--on the leg; kalmasatam--a black spot; gatah--obtained; vyavaya-kale--at the time of sexual intercourse; dadrse--he saw; vana-okah--living in the forest; dam-pati--a husband and wife; dvijau--who were brahmanas.

TRANSLATION

Saudasa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmasapada. Once King Kalmasapada saw a brahmana couple engaged in sexual intercourse in the forest.

TEXTS 26-27

TEXT

ksudharto jagrhe vipram
tat-patny ahakrtarthavat
na bhavan raksasah saksad
iksvakunam maha-rathah

madayantyah patir vira
nadharmam kartum arhasi
dehi me 'patya-kamaya
akrtartham patim dvijam

SYNONYMS

ksudha-artah--being aggrieved by hunger; jagrhe--caught; vipram--the brahmana; tat-patni--his wife; aha--said; akrta-arthav--being unsatisfied, poor and hungry; na--not; bhavan--yourself; raksasah--a man-eater; saksat--directly or factually; iksvakunam--among the descendants of Maharaja Iksvaku; maha-rathah--a great fighter; madayantyah--of Madayanti; patih--the husband; vira--O hero; na--not; adharmam--irreligious act; kartum--to do; arhasi--you deserve; dehi--please deliver; me--my; apatya-kamayah--desiring to get a son; akrta-artham--whose desire has not been fulfilled; patim--husband; dvijam--who is a brahmana.

TRANSLATION

Being influenced by the propensity of a Raksasa and being very hungry, King Saudasa seized the brahmana. Then the poor woman, the brahmana's wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Maharaja Iksvaku. Indeed, you are a great fighter, the husband of Madayanti. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me.

TEXT 28

TEXT

deho 'yam manuso rajan
purusasyakhilarthadah
tasmad asya vadho vira
sarvartha-vadha ucyate

SYNONYMS

dehah--body; ayam--this; manusah--human; rajan--O King; purusasya--of the living being; akhila--universal; artha-dah--beneficial; tasmad--therefore; asya--of the body of my husband; vadhah--the killing; vira--O hero; sarva-arthavadhah--killing all beneficial opportunities; ucyate--it is said.

TRANSLATION

O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life.

PURPORT

Srila Narottama dasa Thakura has sung:

hari hari viphale janama gonainu
manusya-janama paiya, radha-krsna na bhajiya,
janiya suniya visa khainu

The body of a human being is extremely valuable because in this body one can understand the instructions of Krsna and attain the ultimate destination of the living entity. The living entity is within the

material world to fulfill the mission of going back home, back to Godhead. In the material world, one hankers for happiness, but because one does not know the ultimate destination, one changes bodies one after another. However, if one gets the opportunity to possess a human form of body, in this body he can fulfill the four principles of dharma, artha, kama and moksa, and if one is properly regulated he makes further progress, after liberation, to engage in the service of Radha and Krsna. This is the success of life: to stop the process of repeated birth and death and go back home, back to Godhead (mam eti), to be engaged in the service of Radha and Krsna. Therefore, taking a human body is meant for completing one's progress in life. Throughout human society, killing of a human being is taken very seriously. Hundreds and thousands of animals are killed in slaughterhouses, and no one cares about them, but the killing of even one human being is taken very seriously. Why? Because the human form of body is extremely important in executing the mission of life.

TEXT 29

TEXT

esa hi brahmano vidvams
tapah-sila-gunanvitah
ariradhayisur brahma
maha-purusa-samjnitam
sarva-bhutatma-bhavana
bhutesv antarhitam gunaih

SYNONYMS

esah--this; hi--indeed; brahmanah--a qualified brahmana; vidvan--learned in Vedic knowledge; tapah--austerity; sila--good behavior; gunanvitah--endowed with all good qualities; ariradhayisuh--desiring to be engaged in worshiping; brahma--the Supreme Brahman; maha-purusa--the Supreme Person, Krsna; samjnitam--known as; sarva-bhuta--of all living entities; atma-bhavana--as the Supersoul; bhutesu--in every living entity; antarhitam--within the core of the heart; gunaih--by qualities.

TRANSLATION

Here is a learned, highly qualified brahmana, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities.

PURPORT

The wife of the brahmana did not regard her husband as a superficial brahmana who was called a brahmana merely because he was born of a brahmana family. Rather, this brahmana was actually qualified with the brahminical symptoms. Yasya yal laksanam proktam (Bhag. 7.11.35). The symptoms of a brahmana are stated in the sastra:

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhavajam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brahmanas work." (Bg. 18.42) Not only must a brahmana be qualified, but he must also engage in actual brahminical activities. Simply to be qualified is not enough; one must engage in a brahmana's duties. The duty of a brahmana is to know the param brahma, Krsna (param brahma param dhama pavitram paramam bhavan). Because this brahmana was actually qualified and was also engaged in brahminical activities (brahma-karma), killing him would be a greatly sinful act, and the brahmana's wife requested that he not be killed.

TEXT 30

TEXT

so 'yam brahmarsi-varyas te
rajarsi-pravarad vibho
katham arhati dharma-jna
vadham pitur ivatmajah

SYNONYMS

sah--he, the brahmana; ayam--this; brahma-rsi-varyah--not only a brahmana but the best of great sages, or brahmarsis; te--also from you; raja-rsi-pravarat--who are the best of all saintly kings, or rajarsis; vibho--O master of the state; katham--how; arhati--he deserves; dharma-jna--O you, who are quite aware of religious principles; vadham--killing; pituh--from the father; iva--like; atmajah--the son.

TRANSLATION

My lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a brahmana who should be protected by the king, and never killed. How does he deserve to be killed by a rajarsi like you?

PURPORT

The word rajarsi refers to a king who behaves like a rsi, or sage. Such a king is also called naradeva because he is considered a representative of the Supreme Lord. Because his duty is to rule the kingdom to maintain brahminical culture, he never desires to kill a brahmana. Generally, a brahmana, woman, child, old man or cow is never regarded as punishable. Thus the wife of the brahmana requested the King to refrain from this sinful act.

TEXT 31

TEXT

tasya sadhor apapasya
bhrunasya brahma-vadinah
katham vadham yatha babhror
manyate san-mato bhavan

SYNONYMS

tasya--of him; sadhoh--of the great saintly person; apapasya--of one who has no sinful life; bhrunasya--of the embryo; brahma-vadinah--of one who is well versed in Vedic knowledge; katham--how; vadham--the killing; yatha--as; babhroh--of a cow; manyate--you are thinking; sat-matah--well recognized by higher circles; bhavan--your good self.

TRANSLATION

You are well known and worshiped in learned circles. How dare you kill this brahmana, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.

PURPORT

As stated in the Amara-kosa dictionary, bhruno'rbhake bala-garbhe: the word bhruna refers either to the cow or to the living entity in embryo. According to Vedic culture, destroying the undeveloped embryo of the soul in the womb is as sinful as killing a cow or a brahmana. In the embryo, the living entity is present in an undeveloped stage. The modern scientific theory that life is a combination of chemicals is nonsense; scientists cannot manufacture living beings, even like those born from eggs. The idea that scientists can develop a chemical situation resembling that of an egg and bring life from it is nonsensical. Their theory that a chemical combination can have life may be accepted, but these rascals cannot create such a combination. This verse refers to bhrunasya vadham--the killing of a bhruna or destruction of the embryo. Here is a challenge from the Vedic literature. The crude, atheistic understanding that the living entity is a combination of matter belongs to the grossest ignorance.

TEXT 32

TEXT

yady ayam kriyate bhaksyas
tarhi mam khada purvatah
na jivisye vina yena
ksanam ca mrtakam yatha

SYNONYMS

yadi--if; ayam--this brahmana; kriyate--is accepted; bhaksyah--as eatable; tarhi--then; mam--me; khada--eat; purvatah--before that; na--not; jivisye--I shall live; vina--without; yena--whom (my husband); ksanam ca--even for a moment; mrtakam--a dead body; yatha--like.

TRANSLATION

Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.

PURPORT

In the Vedic culture there is a system known as sati or saha-marana, in which a woman dies with her husband. According to this system, if the husband dies, the wife will voluntarily die by falling in the blazing

funeral pyre of her husband. Here, in this verse, the feelings inherent in this culture are expressed by the wife of the brahmana. A woman without a husband is like a dead body. Therefore according to Vedic culture a girl must be married. This is the responsibility of her father. A girl may be given in charity, and a husband may have more than one wife, but a girl must be married. This is Vedic culture. A woman is supposed to be always dependent--in her childhood she is dependent on her father, in youth on her husband, and in old age on her elderly sons. According to Manu-samhita, she is never independent. Independence for a woman means miserable life. In this age, so many girls are unmarried and falsely imagining themselves free, but their life is miserable. Here is an instance in which a woman felt that without her husband she was nothing but a dead body.

TEXT 33

TEXT

evam karuna-bhasinya
vilapantya anathavat
vyaghras pasum ivakhadat
saudasah sapa-mohitah

SYNONYMS

evam--in this way; karuna-bhasinyah--while the brahmana's wife was speaking very pitiably; vilapantyah--lamenting severely; anatha-vat--exactly like a woman who has no protector; vyaghras--a tiger; pasum--prey animal; iva--like; akhadat--ate up; saudasah--King Saudasa; sapa--by the curse; mohitah--because of being condemned.

TRANSLATION

Being condemned by the curse of Vasistha, King Saudasa devoured the brahmana, exactly as a tiger eats its prey. Even though the brahmana's wife spoke so pitiably, Saudasa was unmoved by her lamentation.

PURPORT

This is an example of destiny. King Saudasa was condemned by the curse of Vasistha, and therefore even though he was well qualified he could not restrain himself from becoming a tigerlike Raksasa, for this was his destiny. Tal labhyate dukhavad anyatah sukham (Bhag. 1.5.18). As one is put into distress by destiny, destiny can also put one in a happy situation. Destiny is extremely strong, but one can change destiny if one comes to the platform of Krsna consciousness. Karmani nirdahati kintu ca bhakti-bhajam (Brahma-samhita 5.54).

TEXT 34

TEXT

brahmani viksyas didhisum
purusadena bhaksitam
socanty atmanam urvisam
asapat kupita sati

SYNONYMS

brahmani--the wife of the brahmana; viksyā--after seeing; didhisum--her husband, who was about to give the seed of a child; purusa-adena--by the man-eater (Raksasa); bhaksitam--having been eaten up; socanti--lamenting very much; atmanam--for her body or her self; urvisam--unto the King; asapat--cursed; kupita--being angry; sati--the chaste woman.

TRANSLATION

When the chaste wife of the brahmana saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King.

TEXT 35

TEXT

yasman me bhaksitah papa
kamartayah patis tvaya
tavapi mrtyur adhanad
akrta-prajna darsitah

SYNONYMS

yasmat--because; me--my; bhaksitah--was eaten up; papa--O sinful one; kama-artayah--of a woman very much bereaved because of sexual desire; patih--husband; tvaya--by you; tava--your; api--also; mrtyuh--death; adhanat--when you try to discharge semen in your wife; akrta-prajna--O foolish rascal; darsitah--this curse is placed upon you.

TRANSLATION

O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die.

TEXT 36

TEXT

evam mitrasaham saptva
pati-loka-parayana
tat-asthini samiddhe 'gnau
prasya bhartur gatim gata

SYNONYMS

evam--in this way; mitrasaham--King Saudasa; saptva--after cursing; pati-loka-parayana--because of being inclined to go with her husband; tat-asthini--her husband's bones; samiddhe agnau--in the burning fire; prasya--after placing; bhartuh--of her husband; gatim--to the destination; gata--she also went.

TRANSLATION

Thus the wife of the brahmana cursed King Saudasa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband's bones, fell into the fire herself, and went with him to the same destination.

TEXT 37

TEXT

visapo dvadasabdante
maithunaya samudyatah
vijnapya brahmani-sapam
mahisya sa nivaritah

SYNONYMS

visapah--being released from the period of the curse; dvadasa-abda-ante--after twelve years; maithunaya--for sexual intercourse with his wife; samudyatah--when Saudasa was prepared to do it; vijnapya--reminding him about; brahmani-sapam--the curse given by the brahmani; mahisya--by the Queen; sah--he (the King); nivaritah--checked.

TRANSLATION

After twelve years, when King Saudasa was released from the curse by Vasistha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the brahmani, and thus he was checked from sexual intercourse.

TEXT 38

TEXT

ata urdhvam sa tatyaja
stri-sukham karmanaprajah
vasisthas tad-anujnato
madayantyam prajam adhat

SYNONYMS

atah--in this way; urdhvam--in the near future; sah--he, the King; tatyaja--gave up; stri-sukham--the happiness of sexual intercourse; karmana--by destiny; aprajah--remained sonless; vasisthah--the great saint Vasistha; tat-anujnatah--being permitted by the King to beget a son; madayantyam--in the womb of Madayanti, King Saudasa's wife; prajam--a child; adhat--begot.

TRANSLATION

After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later, with the King's permission, the great saint Vasistha begot a child in the womb of Madayanti.

TEXT 39

TEXT

sa vai sapta sama garbham
abibhran na vyajayata
jaghne 'smanodaram tasyah
so 'smakas tena kathyate

SYNONYMS

sa--she, Queen Madayanti; vai--indeed; sapta--seven; samah--years;
garbham--the child within the womb; abibhrat--continued to bear; na--not;
vyajayata--gave delivery; jaghne--struck; asmana--by a stone; udaram--
abdomen; tasyah--of her; sah--a son; asmakah--by the name Asmaka; tena--
because of this; kathyate--was called.

TRANSLATION

Madayanti bore the child within the womb for seven years and did not
give birth. Therefore Vasistha struck her abdomen with a stone, and then
the child was born. Consequently, the child was known as Asmaka ["the
child born of a stone"].

TEXT 40

TEXT

asmakad baliko jajne
yah sribhah pariraksitah
nari-kavaca ity ukto
nihksatre mulako 'bhavat

SYNONYMS

asmakat--from that son named Asmaka; balikah--a son named Balika;
jajne--was born; yah--this child Balika; sribhah--by women;
pariraksitah--was protected; nari-kavacah--having a shield of women; iti
uktah--was known as such; nihksatre--when there were no ksatriyas (all
ksatriyas having been vanquished by Parasurama); mulakah--Mulaka, the
progenitor of the ksatriyas; abhavat--he became.

TRANSLATION

From Asmaka, Balika took birth. Because Balika was surrounded by women
and was therefore saved from the anger of Parasurama, he was known as
Narikavaca ["one who is protected by women"]. When Parasurama vanquished
all the ksatriyas, Balika became the progenitor of more ksatriyas.
Therefore he was known as Mulaka, the root of the ksatriya dynasty.

TEXT 41

TEXT

tato dasarathas tasmad
putra aidavidis tatah
raja visvasaho yasya
khatvangas cakravarty abhut

SYNONYMS

tatah--from Balika; dasarathah--a son named Dasaratha; tasmata--from him; putrah--a son; aidavidih--named Aidavidi; tatah--from him; raja visvasahah--the famous King Visvasaha was born; yasya--of whom; khatvangah--the king named Khatvanga; cakravarti--emperor; abhut--became.

TRANSLATION

From Balika came a son named Dasaratha, from Dasaratha came a son named Aidavidi, and from Aidavidi came King Visvasaha. The son of King Visvasaha was the famous Maharaja Khatvanga.

TEXT 42

TEXT

yo devair arthito daityan
avadhid yudhi durjayah
muhurtam ayur jnatvaitya
sva-puram sandadhe manah

SYNONYMS

yah--King Khatvanga who; devaih--by the demigods; arthitah--being requested; daityan--the demons; avadhit--killed; yudhi--in a fight; durjayah--very fierce; muhurtam--for a second only; ayuh--duration of life; jnatva--knowing; etya--approached; sva-puram--his own abode; sandadhe--fixed; manah--the mind.

TRANSLATION

King Khatvanga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.

PURPORT

The example of Maharaja Khatvanga in performing devotional service is brilliant. Maharaja Khatvanga engaged himself for only a moment in devotional service to the Lord, but he was promoted back to Godhead. Therefore, if one practices devotional service from the beginning of his life, surely he will return home, back to Godhead, without a doubt (asamsaya).

In Bhagavad-gita the word asamsaya is used to describe the devotee. There the Lord Himself gives this instruction:

mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu

"Now hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1)

The Lord also instructs:

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Therefore, from the very beginning of one's life one should practice bhakti-yoga, which increases one's attachment for Krsna. If one daily sees the Deity in the temple, makes offerings by worshiping the Deity, chants the holy name of the Personality of Godhead, and preaches about the glorious activities of the Lord as much as possible, he thus becomes attached to Krsna. This attachment is called asakti. When one's mind is attached to Krsna (mayy asakta-manah), one can fulfill the mission of life in one human birth. If one misses this opportunity, one does not know where he is going, how long he will remain in the cycle of birth and death, and when he will again achieve the human form of life and the chance to return home, back to Godhead. The most intelligent person, therefore, uses every moment of his life to render loving service to the Lord.

TEXT 43

TEXT

na me brahma-kulat pranah
kula-daivan na catmajah
na sriyo na mahi rajyam
na daras cativallabhah

SYNONYMS

na--not; me--my; brahma-kulat--than the groups of brahmanas; pranah--life; kula-daivat--than the personalities worshipable for my family; na--not; ca--also; atmajah--sons and daughters; na--nor; sriyah--opulence; na--nor; mahi--the earth; rajyam--kingdom; na--nor; darah--wife; ca--also; ati-vallabhah--extremely dear.

TRANSLATION

Maharaja Khatvanga thought: Not even my life is dearer to me than the brahminical culture and the brahmanas, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the brahmanas.

PURPORT

Maharaja Khatvanga, being in favor of the brahminical culture, wanted to utilize one moment's time by fully surrendering unto the Supreme Personality of Godhead. The Lord is worshiped with this prayer:

namo brahmanya-devaya
go brahmana-hitaya ca
jagad-dhitaya krsnaya
govindaya namo namah

"I offer my respectful obeisances to the Supreme Absolute Truth, Krsna, who is the well-wisher of the cows and the brahmanas as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses." A devotee of Krsna is very much attached to brahminical culture. Indeed, an expert personality who knows who Krsna is and what He wants is a real brahmana. Brahma janatiti brahmanah. Krsna is the Parabrahman, and therefore all Krsna conscious persons, or devotees of Krsna, are exalted brahmanas. Khatvanga Maharaja regarded the devotees of Krsna as the real brahmanas and the real light for human society. One who desires to advance in Krsna consciousness and spiritual understanding must give the utmost importance to brahminical culture and must understand Krsna (krsnaya govindaya). Then his life will be successful.

TEXT 44

TEXT

na balye 'pi matir mahyam
adharme ramate kvacit
napasyam uttamaslokad
anyat kincana vastv aham

SYNONYMS

na--not; balye--in childhood; api--indeed; matih--attraction; mahyam--of me; adharme--in irreligious principles; ramate--enjoys; kvacit--at any time; na--nor; apasyam--I saw; uttamaslokat--than the Personality of Godhead; anyat--anything else; kincana--anything; vastu--substance; aham--I.

TRANSLATION

I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead.

PURPORT

Maharaja Khatvanga provides a typical example of a Krsna conscious person. A Krsna conscious person does not see anything to be important but the Supreme Personality of Godhead, nor does he accept anything within this material world as being unconnected to the Supreme Lord. As stated in Caitanya-caritamrta (Madhya 8.274):

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

"The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." Although a devotee is within the material world, he has no connection with it. Nirbandhah krsna-sambandhe. He accepts this material world in relationship with the Supreme Personality of Godhead. A devotee may be engaged in earning money, but he uses that money for propagating the Krsna consciousness movement by constructing large temples and establishing worship of the Supreme Personality of Godhead. Khatvanga Maharaja, therefore, was not a materialist. A materialist is always

attached to wife, children, home, property and many other things for sense gratification, but, as stated above, Khatvanga Maharaja was not attached to such things, nor could he think of anything existing without the purpose of the Supreme Lord. Isavasyam idam sarvam: everything is related to the Supreme Personality of Godhead. Of course, this consciousness is not for the ordinary person, but if one takes to the path of devotional service, as prescribed in The Nectar of Devotion, he can be trained in this consciousness and attain perfect understanding. For a Krsna conscious person, nothing is palatable without a relationship with Krsna.

TEXT 45

TEXT

devaih kama-varo datto
mahyam tri-bhuvanesvaraih
na vrne tam aham kamam
bhutabhavana-bhavanah

SYNONYMS

devaih--by the demigods; kama-varah--the benediction to have whatever he wanted; dattah--was given; mahyam--unto me; tri-bhuvana-isvaraih--by the demigods, the protectors of the three worlds (who can do whatever they like within this material world); na vrne--did not accept; tam--that; aham--I; kamam--everything desirable within this material world; bhutabhavana-bhavanah--being fully absorbed in the Supreme Personality of Godhead (and therefore not interested in anything material).

TRANSLATION

The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions.

PURPORT

A devotee is always transcendently situated. param drstva nivartate: one who has seen the Supreme Personality of Godhead is no longer interested in material sense enjoyment. Even such an exalted devotee as Dhruva Maharaja went to the forest for the sake of material benefit, but when he actually saw the Supreme Personality of Godhead, he refused to accept any material benediction. He said, svamin krtartho 'smi varam na yace: "My dear Lord, I am fully satisfied with whatever You have given me or not given me. I have nothing to ask from You, for I am fully satisfied to be engaged in Your service." This is the mentality of a pure devotee, who does not want anything, material or spiritual, from the Personality of Godhead. Our Krsna consciousness movement is therefore called krsna-bhavanamrta-sangha, the association of persons who are simply satisfied in thoughts of Krsna. Being absorbed in thoughts of Krsna is neither expensive nor troublesome. Krsna says, man-mana bhava mad-bhakto mad-yaji mam namaskuru: "Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34) Anyone can always think of Krsna, without difficulties or obstacles. This is called krsna-bhavanamrta. One who is absorbed in krsna-bhavanamrta has no material benefits to ask from

Krsna. Instead, such a person prays to the Lord for the benediction of being able to spread His glories all over the world. Mama janmani janmanisvare bhavata bhaktir ahaituki tvayi. A Krsna conscious person does not even want to stop his cycle of birth and death. He simply prays, "I may take birth as You like, but my only prayer is that I may be engaged in Your service."

TEXT 46

TEXT

ye viksiptendriya-dhiyo
devas te sva-hrdis sthitam
na vindanti priyam sasvat
atmanam kim utapare

SYNONYMS

ye--which personalities; viksipta-indriya-dhiyah--whose senses, mind and intelligence are always agitated because of material conditions; devah--like the demigods; te--such persons; sva-hrdis--in the core of the heart; sthitam--situated; na--not; vindanti--know; priyam--the dearest Personality of Godhead; sasvat--constantly, eternally; atmanam--the Supreme Personality of Godhead; kim uta--what to speak of; utapare--others (like human beings).

TRANSLATION

Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of others, such as human beings, who have fewer advantages?

PURPORT

It is a fact that the Supreme Personality of Godhead is always situated in everyone's heart (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). But because of our material anxieties, which are inevitable in this material world, we cannot understand the Supreme Lord, although He is situated so near to us. For those always agitated by material conditions, the yogic process is recommended so that one may concentrate his mind upon the Supreme personality of Godhead within the heart. Dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah. Because in material conditions the mind and senses are always agitated, by the yogic procedures like dharana, asana and dhyana one must quiet the mind and concentrate it upon the Supreme Personality of Godhead. In other words, the yogic process is a material attempt to realize the Lord, whereas bhakti, devotional service, is the spiritual process by which to realize Him. Maharaja Khatvanga accepted the spiritual path, and therefore he was no longer interested in anything material. Krsna says in Bhagavad-gita (18.55), bhaktya mam abhijanati: "Only by devotional service can I be understood." One can understand Krsna, the Parabrahman, the Supreme personality of Godhead, only through devotional service. The Lord never says that one can understand Him by performing mystic yoga or by philosophically speculating. Bhakti is above all such material attempts.

Anyabhilasita-sunyam jnana-karmady-anavrtam. Bhakti is uncontaminated, being unalloyed even by jnana or pious activities.

TEXT 47

TEXT

athesa-maya-racitesu sangam
gunesu gandharva-puropamesu
rudham prakrtyatmani visva-kartur
bhavena hitva tam aham prapadye

SYNONYMS

atha--therefore; isa-maya--by the external potency of the Supreme Personality of Godhead; racitesu--in things manufactured; sangam--attachment; gunesu--in the modes of material nature; gandharva-pura-upamesu--which are compared to the illusion of a gandharva-pura, a town or houses seen in the forest or on a hill; rudham--very powerful; prakrtya--by material nature; atmani--unto the Supersoul; visva-kartuh--of the creator of the whole universe; bhavena--by devotional service; hitva--giving up; tam--unto Him (the Lord); aham--I; prapadye--surrender.

TRANSLATION

Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation, having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead.

PURPORT

When passing through a mountainous region in an airplane, one may sometimes see a city in the sky with towers and palaces, or one may see similar things in a big forest. This is called a gandharva-pura, a phantasmagoria. This entire world resembles such a phantasmagoria, and every materially situated person has attachment for it. But Khatvanga Maharaja, because of his advanced Krsna consciousness, was not interested in such things. Even though a devotee may engage in apparently materialistic activities, he knows his position very well. Nirbandhah krsna-sambandhe yukta vairagyam ucyate. If one engages all material things in relation with the loving service of the Lord, one is situated in yukta-vairagya, proper renunciation. In this material world, nothing should be accepted for one's sense gratification: everything should be accepted for the service of the Lord. This is the mentality of the spiritual world. Maharaja Khatvanga advises that one give up material attachments and surrender unto the Supreme Personality of Godhead. Thus one achieves success in life. This is pure bhakti-yoga, which involves vairagya-vidya--renunciation and knowledge.

vairagya-vidya-nija-bhakti-yoga-
siksartham ekah purusah puranah
sri-krsna-caitanya-sarira-dhari
krpambudhir yas tam aham prapadye

"Let me surrender unto the Personality of Godhead who has appeared now as Lord Sri Caitanya Mahaprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service to Himself." (Caitanya-candrodaya-nataka 6.74) Sri Krsna Caitanya Mahaprabhu inaugurated this movement of vairagya-vidya, by which one detaches himself from material existence and engages in loving devotional service. The Krsna consciousness movement of devotional service is the only process by which to counteract our false prestige in this material world.

TEXT 48

TEXT

iti vyavasito buddhya
narayana-grhitaya
hitvanya-bhavam ajnanam
tatah svam bhavam asthitah

SYNONYMS

iti--thus; vyavasitah--having firmly decided; buddhya--by proper intelligence; narayana-grhitaya--completely controlled by the mercy of Narayana, the Supreme Personality of Godhead; hitva--giving up; anyabhavam--consciousness other than Krsna consciousness; ajnanam--which is nothing but constant ignorance and darkness; tatah--thereafter; svam--his original position as an eternal servant of Krsna; bhavam--devotional service; asthitah--situated.

TRANSLATION

Thus Maharaja Khatvanga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord.

PURPORT

When one actually becomes purely Krsna conscious, no one has any right to rule over him. When situated in Krsna consciousness, one is no longer in the darkness of ignorance, and when freed from all such darkness, one is situated in his original position. Jivera 'svarupa' haya--krsnera 'nitya-dasa.' The living entity is eternally the servant of the Lord, and thus when he engages himself in the service of the Lord in all respects, he enjoys the perfection of life.

TEXT 49

TEXT

yat tad brahma param suksmam
asunyam sunya-kalpitam
bhagavan vasudeveta
yam grnanti hi satvatah

SYNONYMS

yat--that which; tat--such; brahma param--Parabrahman, the Supreme Personality of Godhead, Krsna; suksmam--spiritual, beyond all material conceptions; asunyam--not impersonal or void; sunya-kalpitam--imagined to be void by less intelligent men; bhagavan--the Supreme Personality of Godhead; vasudeva--Krsna; iti--thus; yam--whom; grnanti--sing about; hi--indeed; satvatah--pure devotees.

TRANSLATION

The Supreme Personality of Godhead, Vasudeva, Krsna, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.

PURPORT

As stated in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

The Absolute Truth is realized in three phases--as Brahman, Paramatma and Bhagavan. Bhagavan is the origin of everything. Brahman is a partial representation of Bhagavan, and Vasudeva, the Supersoul living everywhere and in everyone's heart, is also an advanced realization of the Supreme Personality of Godhead. But when one comes to understand the Supreme Personality of Godhead (vasudevah samam iti), when one realizes that Vasudeva is both Paramatma and the impersonal Brahman, he is then in perfect knowledge. Krsna is therefore described by Arjuna as param brahma param dhama pavitram paramam bhavan. The words param brahma refer to the shelter of the impersonal Brahman and also of the all-pervading Supersoul. When Krsna says tyaktva deham punar janma naiti mam eti, this means that the perfect devotee, after perfect realization, returns home, back to Godhead. Maharaja Khatvanga accepted the shelter of the Supreme Personality of Godhead, and because of his full surrender he achieved perfection.

Thus end the Bhaktivedanta purports of the Ninth Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "The Dynasty of Amsuman."

Chapter Ten

The Pastimes of the Supreme Lord, Ramacandra

This Tenth Chapter describes how Lord Ramacandra appeared in the dynasty of Maharaja Khatvanga. It also describes the Lord's activities, telling how He killed Ravana and returned to Ayodhya, the capital of His kingdom.

The son of Maharaja Khatvanga was Dirghabahu, and his son was Raghu. The son of Raghu was Aja, the son of Aja was Dasaratha, and the son of Dasaratha was Lord Ramacandra, the Supreme Personality of Godhead. When the Lord descended into this world in His full quadruple expansion--as Lord Ramacandra, Laksmana, Bharata and Satrugna--great sages like Valmiki who were actually in knowledge of the Absolute Truth described His transcendental pastimes. Srila Sukadeva Gosvami describes these pastimes in brief.

Lord Ramacandra went with Visvamitra and killed Raksasas like Marica. After breaking the stout and strong bow known as Haradhanu, the Lord married mother Sita and cut down the prestige of Parasurama. To obey the

order of His father, He entered the forest, accompanied by Laksmana and Sita. There He cut off the nose of Surpanakha and killed the associates of Ravana, headed by Khara and Dusana. Ravana's kidnapping of Sitadevi was the beginning of this demon's misfortune. When Marica assumed the form of a golden deer, Lord Ramacandra went to bring the deer to please Sitadevi, but in the meantime Ravana took advantage of the Lord's absence to kidnap her. When Sitadevi was kidnapped, Lord Ramacandra, accompanied by Laksmana, searched for her throughout the forest. In the course of this search, They met Jatayu. Then the Lord killed the demon Kabandha and the commander Vali and established a friendly relationship with Sugriva. After organizing the military strength of the monkeys and going with them to the shore of the sea, the Lord awaited the arrival of Samudra, the ocean personified, but when Samudra did not come, the Lord, the master of Samudra, became angry. Then Samudra came to the Lord with great haste and surrendered to Him, wanting to help Him in every way. The Lord then attempted to bridge the ocean, and, with the help of advice from Vibhisana, He attacked Ravana's capital, Lanka. Previously, Hanuman, the eternal servant of the Lord, had set fire to Lanka, and now, with the help of Laksmana, the forces of Lord Ramacandra killed all the Raksasa soldiers. Then Lord Ramacandra personally killed Ravana. Mandodari and other wives lamented for Ravana, and in accordance with Lord Ramacandra's order, Vibhisana performed the funeral ceremonies for all the dead in the family. Lord Ramacandra then gave Vibhisana the right to rule Lanka and also granted him a long duration of life. The Lord delivered Sitadevi from the Asoka forest and carried her in a flower airplane to His capital Ayodhya, where He was received by His brother Bharata. When Lord Ramacandra entered Ayodhya, Bharata brought His wooden shoes, Vibhisana and Sugriva held a whisk and fan, Hanuman carried an umbrella, Satrugna carried the Lord's bow and two quivers, and Sitadevi carried a waterpot containing water from holy places. Angada carried a sword, and Jambavan (Rksaraja) carried a shield. After Lord Ramacandra, accompanied by Lord Laksmana and mother Sitadevi, met all His relatives, the great sage Vasistha enthroned Him as King. The chapter ends with a short description of Lord Ramacandra's rule in Ayodhya.

TEXT 1

TEXT

sri-suka uvaca
khatvangad dirghabahus ca
raghus tasmad prthu-sravah
ajas tato maha-rajah
tasmad dasaratho 'bhavat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; khatvangat--from Maharaja Khatvanga; dirghabahuh--the son named Dirghabahu; ca--and; raghu tasmad--from him Raghu was born; prthu-sravah--saintly and celebrated; ajah--the son named Aja; tatah--from him; maha-rajah--the great king called Maharaja Dasaratha; tasmad--from Aja; dasarathah--by the name Dasaratha; abhavat--was born.

TRANSLATION

Sukadeva Gosvami said: The son of Maharaja Khatvanga was Dirghabahu, and his son was the celebrated Maharaja Raghu. From Maharaja Raghu came Aja, and from Aja was born the great personality Maharaja Dasaratha.

TEXT 2

TEXT

tasyapi bhagavan esa
saksad brahmamayo harih
amsamsena caturdhagat
putratvam prarthitah suraih
rama-laksmāna-bharata-
satrughna iti samjnaya

SYNONYMS

tasya--of him, Maharaja Dasaratha; api--also; bhagavan--the Supreme Personality of Godhead; esah--all of them; saksat--directly; brahma-mayah--the Supreme Parabrahman, the Absolute Truth; harih--the Supreme Personality of Godhead; amsa-amsena--by an expansion of a plenary portion; caturdha--by fourfold expansions; agat--accepted; putratvam--sonhood; prarthitah--being prayed for; suraih--by the demigods; rama--Lord Ramacandra; laksmāna--Lord Laksmāna; bharata--Lord Bharata; satrughnah--and Lord Satrughna; iti--thus; samjnaya--by different names.

TRANSLATION

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rama, Laksmāna, Bharata and Satrughna. These celebrated incarnations thus appeared in four forms as the sons of Maharaja Dasaratha.

PURPORT

Lord Ramacandra and His brothers, Laksmāna, Bharata and Satrughna, are all visnu-tattva, not jiva-tattva. The Supreme Personality of Godhead expands into many, many forms. Advaitam acyutam anadim ananta-rupam. Although they are one and the same, visnu-tattva has many forms and incarnations. As confirmed in the Brahma-samhita (5.39), ramadi-murtisu kala-niyamena tisthan. The Lord is situated in many forms, such as Rama, Laksmāna, Bharata and Satrughna, and these forms may exist in any part of His creation. All these forms exist permanently, eternally, as individual Personalities of Godhead, and they resemble many candles, all equally powerful. Lord Ramacandra, Laksmāna, Bharata and Satrughna, who, being visnu-tattva, are all equally powerful, became the sons of Maharaja Dasaratha in response to prayers by the demigods.

TEXT 3

TEXT

tasyanucaritam rajann
rsibhis tattva-darsibhih
srutam hi varnitam bhuri
tvaya sita-pater muhuh

SYNONYMS

tasya--of Him, the Supreme Personality of Godhead Lord Ramacandra and His brothers; anucaritam--transcendental activities; rajan--O King (Maharaja Pariksit); rsibhih--by great sages or saintly persons; tattva-darsibhih--by persons who know the Absolute Truth; srutam--have all been heard; hi--indeed; varnitam--as they have been so nicely described; bhuri--many; tvaya--by you; sita-pateh--of Lord Ramacandra, the husband of mother Sita; muhuh--more than often.

TRANSLATION

O King Pariksit, the transcendental activities of Lord Ramacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Ramacandra, the husband of mother Sita, I shall describe these activities only in brief. Please listen.

PURPORT

Modern Raksasas, posing as educationally advanced merely because they have doctorates, have tried to prove that Lord Ramacandra is not the Supreme Personality of Godhead but an ordinary person. But those who are learned and spiritually advanced will never accept such notions; they will accept the descriptions of Lord Ramacandra and His activities only as presented by tattva-darsis, those who know the Absolute Truth. In Bhagavad-gita (4.34) the Supreme Personality of Godhead advises:

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Unless one is tattva-darsi, in complete knowledge of the Absolute Truth, one cannot describe the activities of the Personality of Godhead. Therefore although there are many so-called Ramayanas, or histories of Lord Ramacandra's activities, some of them are not actually authoritative. Sometimes Lord Ramacandra's activities are described in terms of one's own imaginations, speculations or material sentiments. But the characteristics of Lord Ramacandra should not be handled as something imaginary. While describing the history of Lord Ramacandra, Sukadeva Gosvami told Maharaja Pariksit, "You have already heard about the activities of Lord Ramacandra." Apparently, therefore, five thousand years ago there were many Ramayanas, or histories of Lord Ramacandra's activities, and there are many still. But we must select only those books written by tattva-darsis (jnaninas tattva-darsinah), not the books of so-called scholars who claim knowledge only on the basis of a doctorate. This is a warning by Sukadeva Gosvami. Rsibhis tattva-darsibhih. Although the Ramayana composed by Valmiki is a huge literature, the same activities are summarized here by Sukadeva Gosvami in a few verses.

TEXT 4

TEXT

gurv-arthe tyakta-rajyo vyacarad anuvanam padma-padbhyam priyayah
pani-sparsaksamabhyam mrjita-patha-rujo yo harindranujabhyam
vairupyac churpanakhyah priya-viraha-rusaropita-bhru-vijrmbha-
trastabdhir baddha-setuh khala-dava-dahanah kosalendro 'vatan nah

SYNONYMS

guru-arthe--for the sake of keeping the promise of His father; tyakta-
rajyah--giving up the position of king; vyacarat--wandered; anuvanam--
from one forest to another; padma-padbhyam--by His two lotus feet;
priyayah--with His very dear wife, mother Sita; pani-sparsa-aksamabhyam--
which were so delicate that they were unable to bear even the touch of
Sita's palm; mrjita-patha-rujah--whose fatigue due to walking on the
street was diminished; yah--the Lord who; harindra-anujabhyam--
accompanied by the king of the monkeys, Hanuman, and His younger brother
Laksmana; vairupyat--because of being disfigured; surpanakhyah--of the
Raksasi (demoness) named Surpanakha; priya-viraha--being aggrieved by
separation from His very dear wife; rusa aropita-bhru-vijrmbha--by
flickering of His raised eyebrows in anger; trasta--fearing; abdhih--the
ocean; baddha-setuh--one who constructed a bridge over the ocean; khala-
dava-dahanah--killer of envious persons like Ravana, like a fire
devouring a forest; kosala-indrah--the King of Ayodhya; avatat--be
pleased to protect; nah--us.

TRANSLATION

To keep the promise of His father intact, Lord Ramacandra immediately
gave up the position of king and, accompanied by His wife, mother Sita,
wandered from one forest to another on His lotus feet, which were so
delicate that they were unable to bear even the touch of Sita's palms.
The Lord was also accompanied by Hanuman [or by another monkey, Sugriva],
king of the monkeys, and by His own younger brother Lord Laksmana, both
of whom gave Him relief from the fatigue of wandering in the forest.
Having cut off the nose and ears of Surpanakha, thus disfiguring her, the
Lord was separated from mother Sita. He therefore became angry, moving
His eyebrows and thus frightening the ocean, who then allowed the Lord to
construct a bridge to cross the ocean. Subsequently, the Lord entered the
kingdom of Ravana to kill him, like a fire devouring a forest. May that
Supreme Lord, Ramacandra, give us all protection.

TEXT 5

TEXT

visvamitradhvare yena
maricadya nisa-carah
pasyato laksmanasyaiva
hata nairrta-pungavah

SYNONYMS

visvamitra-adhvare--in the sacrificial arena of the great sage
Visvamitra; yena--by whom (Lord Ramacandra); marica-adyah--headed by
Marica; nisa-carah--the uncivilized persons wandering at night in the
darkness of ignorance; pasyatah laksmanasya--being seen by Laksmana; eva-
indeed; hatah--were killed; nairrta-pungavah--the great chiefs of the
Raksasas.

TRANSLATION

In the arena of the sacrifice performed by Visvamitra, Lord Ramacandra, the King of Ayodhya, killed many demons, Raksasas and uncivilized men who wandered at night in the mode of darkness. May Lord Ramacandra, who killed these demons in the presence of Laksmana, be kind enough to give us protection.

TEXTS 6-7

TEXT

yo loka-vira-samitau dhanur aisam ugram
sita-svayamvara-grhe trisatopanitam
adaya bala-gaja-lila iveksu-yastim
sajjyi-krtam nrpa vikrsya babhanja madhye

jitvanurupa-guna-sila-vayo 'nga-rupam
sitabhidham sriyam urasy abhilabdhamanam
marge vrajan bhrgupater vyanayat prarudham
darpam mahim akrtas yas trir araja-bijam

SYNONYMS

yah--Lord Ramacandra who; loka-vira-samitau--in the society or in the midst of many heroes of this world; dhanuh--the bow; aisam--of Lord Siva; ugram--very fierce; sita-svayamvara-grhe--in the hall where mother Sita stood to select her husband; trisata-upanitam--the bow carried by three hundred men; adaya--taking (that bow); bala-gaja-lilah--acting like a baby elephant in a forest of sugarcane; iva--like that; iksu-yastim--a stick of sugarcane; sajjyi-krtam--fastened the string of the bow; nrpa--O King; vikrsya--by bending; babhanja--broke it; madhye--in the middle; jitva--gaining by victory; anurupa--just befitting His position and beauty; guna--qualities; sila--behavior; vayah--age; anga--body; rupam--beauty; sita-abhidham--the girl named Sita; sriyam--the goddess of fortune; urasi--on the chest; abhilabdhamanam--had gotten her previously; marge--on the way; vrajan--while walking; bhrgupateh--of Bhrgupati; vyanayat--destroyed; prarudham--rooted very deep; darpam--pride; mahim--the earth; akrtas--finished; yah--one who; trih--three times (seven); araja--without a royal dynasty; bijam--seed.

TRANSLATION

O King, the pastimes of Lord Ramacandra were wonderful, like those of a baby elephant. In the assembly where mother Sita was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Siva. This bow was so heavy that it was carried by three hundred men, but Lord Ramacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sita, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the chest of the Lord. While returning from Sita's home after gaining her at the assembly of competitors, Lord Ramacandra met Parasurama. Although Parasurama was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a ksatriya of the royal order.

TEXT 8

TEXT

yah satya-pasa-parivita-pitur nidesam
strainasya capi sirasa jagrhe sabharyah
rajyam sriyam pranayinah suhrdo nivasam
tyaktva yayau vanam asun iva mukta-sangah

SYNONYMS

yah--Lord Ramacandra who; satya-pasa-parivita-pituh--of His father, who was bound by the promise to his wife; nidesam--the order; strainasya--of the father who was very much attached to his wife; ca--also; api--indeed; sirasa--on His head; jagrhe--accepted; sa-bharyah--with His wife; rajyam--the kingdom; sriyam--opulence; pranayinah--relatives; suhrdah--friends; nivasam--residence; tyaktva--giving up; yayau--went; vanam--to the forest; asun--life; iva--like; mukta-sangah--a liberated soul.

TRANSLATION

Carrying out the order of His father, who was bound by a promise to his wife, Lord Ramacandra left behind His kingdom, opulence, friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sita.

PURPORT

Maharaja Dasaratha had three wives. One of them, Kaikeyi, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyi, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Ramacandra, Kaikeyi requested her husband to enthrone her son Bharata and send Ramacandra to the forest. Maharaja Dasaratha, being bound by his promise, ordered Ramacandra to go to the forest, according to the dictation of his beloved. And the Lord, as an obedient son, accepted the order immediately. He left everything without hesitation, just as a liberated soul or great yogi gives up his life without material attraction.

TEXT 9

TEXT

raksah-svasur vyakrta rupam asuddha-buddhes
tasyah khara-trisira-dusana-mukhya-bandhun
jaghne caturdasa-sahasram aparaniya-
kodanda-panir atamana uvasa krcchram

SYNONYMS

raksah-svasuh--of Surpanakha, the sister of the Raksasa (Ravana); vyakrta--(Lord Rama) deformed; rupam--the form; asuddha-buddheh--because her intelligence was polluted by lusty desires; tasyah--of her; khara-trisira-dusana-mukhya-bandhun--many friends, headed by Khara, Trisira and Dusana; jaghne--He (Lord Ramacandra) killed; caturdasa-sahasram--fourteen thousand; aparaniya--invincible; kodanda--bows and arrows; panih--in His hand; atamanah--wandering in the forest; uvasa--lived there; krcchram--with great difficulties.

TRANSLATION

While wandering in the forest, where He accepted a life of hardship, carrying His invincible bow and arrows in His hand, Lord Ramacandra deformed Ravana's sister, who was polluted with lusty desires, by cutting off her nose and ears. He also killed her fourteen thousand Raksasa friends, headed by Khara, Trisira and Dusana.

TEXT 10

TEXT

sita-katha-sravana-dipita-hrc-chayena
srstam vilokya nrpate dasa-kandharena
jaghne 'dbhutaina-vapusasramato 'pakrsto
maricam asu visikhena yatha kam ugrah

SYNONYMS

sita-katha--topics about Sitadevi; sravana--by hearing; dipita--agitated; hrt-sayena--lusty desires within the mind of Ravana; srstam--created; vilokya--seeing that; nrpate--O King Pariksit; dasa-kandharena--by Ravana, who had ten heads; jaghne--the Lord killed; adbhuta-ena-vapusa--by a deer made of gold; asramatah--from His residence; apakrstah--distracted to a distance; maricam--the demon Marica, who assumed the form of a golden deer; asu--immediately; visikhena--by a sharp arrow; yatha--as; kam--Daksa; ugrah--Lord Siva.

TRANSLATION

O King Pariksit, when Ravana, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sita, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Ramacandra from His asrama, Ravana sent Marica in the form of a golden deer, and when Lord Ramacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Siva killed Daksa.

TEXT 11

TEXT

rakso-'dhamena vrkavad vipine 'samaksam
vaideha-raja-duhitary apayapitayam
bhratra vane krpanavat priyaya viyuktah
stri-sanginam gatim iti prathayams cacara

SYNONYMS

raksah-adhamena--by the most wicked among Raksasas, Ravana; vrka-vat--like a tiger; vipine--in the forest; asamaksam--unprotected; vaideha-raja-duhitari--by this condition of mother Sita, the daughter of the King of Videha; apayapitayam--having been kidnapped; bhratra--with His brother; vane--in the forest; krpana-vat--as if a very distressed person; priyaya--by his dear wife; viyuktah--separated; stri-sanginam--of persons attracted to or connected with women; gatim--destination; iti--thus; prathayan--giving an example; cacara--wandered.

TRANSLATION

When Ramacandra entered the forest and Laksmana was also absent, the worst of the Raksasas, Ravana, kidnapped Sitadevi, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Ramacandra wandered in the forest with His brother Laksmana as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.

PURPORT

In this verse the words stri-sanginam gatim iti indicate that the condition of a person attached to women was shown by the Lord Himself. According to moral instructions, grhe narim vivarjayet: when one goes on a tour, one should not bring his wife. Formerly men used to travel without conveyances, but still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord Ramacandra when banished by the order of His father. Whether in the forest or at home, if one is attached to women this attachment is always troublesome, as shown by the Supreme Personality of Godhead by His personal example.

Of course, this is the material side of stri-sangi, but the situation of Lord Ramacandra is spiritual, for He does not belong to the material world. Narayanah paro 'vyaktat: Narayana is beyond the material creation. Because He is the creator of the material world, He is not subject to the conditions of the material world. The separation of Lord Ramacandra from Sita is spiritually understood as vipralambha, which is an activity of the hladini potency of the Supreme Personality of Godhead belonging to the srngara-rasa, the mellow of conjugal love in the spiritual world. In the spiritual world the Supreme Personality of Godhead has all the dealings of love, displaying the symptoms called sattvika, sancari, vilapa, murccha and unmada. Thus when Lord Ramacandra was separated from Sita, all these spiritual symptoms were manifested. The Lord is neither impersonal nor impotent. Rather, He is sac-cid-ananda-vigraha, the eternal form of knowledge and bliss. Thus He has all the symptoms of spiritual bliss. Feeling separation from one's beloved is also an item of spiritual bliss. As explained by Srila Svarupa Damodara Gosvami, radha-krsna-pranaya-vikrtir hladini-saktih: the dealings of love between Radha and Krsna are displayed as the pleasure potency of the Lord. The Lord is the original source of all pleasure, the reservoir of all pleasure. Lord Ramacandra, therefore, manifested the truth both spiritually and materially. Materially those who are attached to women suffer, but spiritually when there are feelings of separation between the Lord and His pleasure potency the spiritual bliss of the Lord increases. This is further explained in Bhagavad-gita (9.11):

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

One who does not know the spiritual potency of the Supreme Personality of Godhead thinks of the Lord as an ordinary human being. But the Lord's mind, intelligence and senses can never be affected by material conditions. This fact is further explained in the Skanda purana, as quoted by Madhvacarya:

nitya-purna-sukha-jnana-
svarupo 'sau yato vibhuh
ato 'sya rama ity akhya
tasya dukkham kuto 'nv api

tathapi loka-siksartham
aduhkho dukkha-vartivat
antarhitam loka-drstya
sitam asit smarann iva

jnapanartham punar nitya-
sambandhah svatmanah sriyah
ayodhyaya vinirgacchan
sarva-lokasya cesvarah
pratyaksam tu sriya sardham
jagamanadir avyayah

naksatra-masa-ganitam
trayodasa-sahasrakam
brahmaloka-samam cakre
samastam ksiti-mandalam

ramo ramo rama iti
sarvesam abhavat tada
sarvoramamayo loko
yada ramas tv apalayat

It was actually impossible for Ravana to take away Sita. The form of Sita taken by Ravana was an illusory representation of mother Sita--maya-sita. When Sita was tested in the fire, this maya-sita was burnt, and the real Sita came out of the fire.

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by Raksasas like Ravana. Here the words vaideha-raja-duhitari indicate that before mother Sita was married to Lord Ramacandra she was protected by her father, Vaideha-raja. And when she was married she was protected by her husband. Therefore the conclusion is that a woman should always be protected. According to the Vedic rule, there is no scope for a woman's being independent (asamaksam), for a woman cannot protect herself independently.

TEXT 12

TEXT

dagdhvatma-krtya-hata-krtiyam ahan kabandham
sakhyam vidhaya kapibhir dayita-gatim taih
buddhvatha valini hate plavagendra-sainyair
velam agat sa manujo 'ja-bhavarcitanghrih

SYNONYMS

dagdhva--by burning; atma-krtya-hata-krtiyam--after performing religious rituals required after the death of Jatayu, who died for the Lord's cause; ahan--killed; kabandham--the demon Kabandha; sakhyam--friendship; vidhaya--after creating; kapibhir--with the monkey chiefs;

dayita-gatim--the arrangement for delivering Sita; taih--by them; buddhva--knowing; atha--thereafter; valini hate--when Vali had been killed; plavaga-indra-sainyaih--with the help of the soldiers of the monkeys; velam--to the beach of the ocean; agat--went; sah--He, Lord Ramacandra; manu-jah--appearing as a human being; aja--by Lord Brahma; bhava--and by Lord Siva; arcita-anghrih--whose lotus feet are worshiped.

TRANSLATION

Lord Ramacandra, whose lotus feet are worshiped by Lord Brahma and Lord Siva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jatayu, who was killed by Ravana. The Lord then killed the demon named Kabandha, and after making friends with the monkey chiefs, killing Vali and arranging for the deliverance of mother Sita, He went to the beach of the ocean.

PURPORT

When Ravana kidnapped Sita, he was obstructed on the way by Jatayu, a large bird. But the powerful Ravana defeated Jatayu in the fight and cut his wing. When Ramacandra was searching for Sita, He found Jatayu almost dead and was informed that Sita has been carried off by Ravana. When Jatayu died, Lord Ramacandra did the duty of a son by performing the funeral ceremony, and then He made friends with the monkeys to deliver Sitadevi.

TEXT 13

TEXT

yad-rosa-vibhrama-vivrtta-kataksa-pata-
sambhranta-nakra-makaro bhaya-girna-ghosah
sindhuh sirasy arhanam parigrhya rupi
padaravindam upagamya babhasa etat

SYNONYMS

yat-rosa--whose anger; vibhrama--induced by; vivrtta--turned; kataksa-pata--by the glance; sambhranta--agitated; nakra--crocodiles; makarah--and sharks; bhaya-girna-ghosah--whose loud sound was silenced through fear; sindhuh--the ocean; sirasi--on his head; arhanam--all paraphernalia for worshiping the Lord; parigrhya--carrying; rupi--taking form; pada-aravindam--the lotus feet of the Lord; upagamya--reaching; babhasa--said; etat--the following.

TRANSLATION

After reaching the beach, Lord Ramacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Ramacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.

TEXT 14

TEXT

na tvam vayam jada-dhiyo nu vidama bhuman
kuta-stham adi-purusam jagatam adhisam
yat-sattvatah sura-gana rajasah prajesa
manyos ca bhuta-patayah sa bhavan gunesah

SYNONYMS

na--not; tvam--Your Lordship; vayam--we; jada-dhiyah--dull-minded, possessing blunt intelligence; nu--indeed; vidamah--can know; bhuman--O Supreme; kuta-stham--within the core of the heart; adi-purusam--the original Personality of Godhead; jagatam--of the universes, which progressively go on; adhisam--the supreme master; yat--fixed under Your direction; sattvatah--infatuated with sattva-guna; sura-ganah--such demigods; rajasah--infatuated with rajo-guna; praja-isah--the Prajapatis; manyoh--influenced by tamo-guna; ca--and; bhuta-patayah--rulers of ghosts; sah--such a personality; bhavan--Your Lordship; guna-isah--the master of all three modes of material nature.

TRANSLATION

O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajapatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

PURPORT

The word jada-dhiyah refers to intelligence like that of an animal. A person with such intelligence cannot understand the Supreme Personality of Godhead. Without being beaten, an animal cannot understand the purpose of a man. Similarly, those who are dull-minded cannot understand the Supreme Personality of Godhead, but when punished severely by the modes of material nature, they begin to understand Him. A Hindi poet has said:

dukhka se saba hari bhaje
sukha se bhaje koi
sukha se agar hari bhaje
dukhka kathan se haya

When one is distressed he goes to the church or temple to worship the Lord, but when opulent he forgets the Lord. Therefore, punishment by the Lord through material nature is necessary in human society, for without it men forget the supremacy of the Lord due to their dull, blunt intelligence.

TEXT 15

TEXT

kamam prayahi jahi visravaso 'vameham
trailokya-ravanam avapnuhi vira patnim
badhnihi setum iha te yasaso vitatyai
gayanti dig-vijayino yam upetya bhupah

SYNONYMS

kamam--as You like; prayahi--You may go over my water; jahi--just conquer; visravasah--of Visrava Muni; avameham--pollution, like urine; trailokya--for the three worlds; ravanam--the person known as Ravana, the cause of weeping; avapnuhi--regain; vira--O great hero; patnim--Your wife; badhnihi--just construct; setum--a bridge; iha--here (on this water); te--of Your good self; yasasah--fame; vitatyai--to expand; gayanti--will glorify; dik-vijayinah--great heroes who have conquered all directions; yam--which (bridge); upetya--coming near; bhupah--great kings.

TRANSLATION

My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Ravana, who is the great source of disturbance and crying for the three worlds. He is the son of Visrava, but is condemned like urine. Please go kill him and thus regain Your wife, Sitadevi. O great hero, although my water presents no impediment to Your going to Lanka, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.

PURPORT

It is said that a son and urine emanate from the same source--the genitals. When a son is a devotee or a great learned person, the seminal discharge for begetting a son is successful, but if the son is unqualified and brings no glory to his family, he is no better than urine. Here Ravana is compared to urine because he was a cause of disturbances to the three worlds. Thus the ocean personified wanted him killed by Lord Ramacandra.

One feature of the Supreme Personality of Godhead Lord Ramacandra is omnipotence. The Lord can act without regard to material impediments or inconveniences, but to prove that He is the Supreme personality of Godhead and was not merely advertised as Godhead or elected by popular vote, He constructed a wonderful bridge over the ocean. Nowadays it has become fashionable to create some artificial God who performs no uncommon activities; a little magic will bewilder a foolish person into selecting an artificial God because he does not understand how powerful God is. Lord Ramacandra, however, constructed a bridge over the water with stone by making the stone float. This is proof of God's uncommonly wonderful power. Why should someone be accepted as God without displaying extraordinary potency by doing something never to be done by any common man? We accept Lord Ramacandra as the Supreme Personality of Godhead because He constructed this bridge, and we accept Lord Krsna as the Supreme Personality of Godhead because He lifted Govardhana Hill when He was only seven years old. We should not accept any rascal as God or an incarnation of God, for God displays special features in His various activities. Therefore, the Lord Himself says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." The activities of the Lord are not common; they are all transcendently wonderful and not able to be performed by any other living being. The symptoms of the Lord's activities are all mentioned in the sastras, and after one understands them one can accept the Lord as He is.

TEXT 16

TEXT

baddhvodadhau raghu-patir vividhadri-kutaih
setum kapindra-kara-kampita-bhuruhangaih
sugriva-nila-hanumat-pramukhair anikair
lankam vibhisana-drsavisad agra-dagdham

SYNONYMS

baddhva--after constructing; udadhau--in the water of the ocean; raghu-patih--Lord Ramacandra; vividha--varieties of; adri-kutaih--with peaks of great mountains; setum--a bridge; kapi-indra--of powerful monkeys; kara-kampita--moved by the great hands; bhuruha-angaih--with the trees and plants; sugriva--Sugriva; nila--Nila; hanumat--Hanuman; pramukhah--led by; anikaih--with such soldiers; lankam--Lanka, the kingdom of Ravana; vibhisana-drsa--by the direction of Vibhisana, the brother of Ravana; avisat--entered; agra-dagdham--which was previously burnt (by the monkey soldier Hanuman).

TRANSLATION

Sukadeva Gosvami said: After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys, Lord Ramacandra went to Lanka to release Sitadevi from the clutches of Ravana. With the direction and help of Vibhisana, Ravana's brother, the Lord, along with the monkey soldiers, headed by Sugriva, Nila and Hanuman, entered Ravana's kingdom, Lanka, which had previously been burnt by Hanuman.

PURPORT

Great mountain peaks covered with trees and plants were thrown into the sea by the monkey soldiers and began to float by the supreme will of the Lord. By the supreme will of the Lord, many great planets float weightlessly in space like swabs of cotton. If this is possible, why should great mountain peaks not be able to float on water? This is the omnipotence of the Supreme Personality of Godhead. He can do anything and everything He likes, because He is not under the control of the material nature; indeed, material nature is controlled by Him. Mayadhyaksena prakrtih suyate sacaracaram: only under His direction does prakrti, or material nature, work. Similar information is given in the Brahma-samhita (5.52):

yasyajnaya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami

Describing how material nature works, the Brahma-samhita says that the sun moves as desired by the Supreme Personality of Godhead. Consequently,

for Lord Ramacandra to construct a bridge over the Indian Ocean with the help of monkey soldiers who threw great mountain peaks into the water is not at all wonderful; it is wonderful only in the sense that it has kept the name and fame of Lord Ramacandra eternally celebrated.

TEXT 17

TEXT

sa vanarendra-bala-ruddha-vihara-kostha-
sri-dvara-gopura-sado-valabhi-vitanka
nirbhajyamana-dhisana-dhvaja-hema-kumbha-
srngataka gaja-kulair hradiniva ghurna

SYNONYMS

sa--the place known as Lanka; vanara-indra--of the great chiefs of the monkeys; bala--by the strength; ruddha--stopped, encircled; vihara--pleasure houses; kostha--the places where food grains were stocked; sri--the treasury houses; dvara--the doors of palaces; gopura--the gates of the city; sadah--the assembly houses; valabhi--the frontage of great palaces; vitanka--the rest houses for the pigeons; nirbhajyamana--in the process of being dismantled; dhisana--platforms; dhvaja--the flags; hema-kumbha--golden waterpots on the domes; srngataka--and the crossroads; gaja-kulaih--by herds of elephants; hradini--a river; iva--like; ghurna--agitated.

TRANSLATION

After entering Lanka, the monkey soldiers, led by chiefs like Sugriva, Nila and Hanuman, occupied all the sporting houses, granaries, treasuries, palace doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Lanka appeared like a river disturbed by a herd of elephants.

TEXT 18

TEXT

raksah-patis tad avalokya nikumbha-kumbha-
dhumraksa-durmukha-surantaka-narantakadin
putram prahastam atikaya-vikampanadin
sarvanugan samahinod atha kumbhakarnam

SYNONYMS

raksah-patih--the master of the Raksasas (Ravana); tat--such disturbances; avalokya--after seeing; nikumbha--Nikumbha; kumbha--Kumbha; dhumraksa--Dhumraksa; durmukha--Durmukha; surantaka--Surantaka; narantaka--Narantaka; adin--all of them together; putram--his son, Indrajit; prahastam--Prahasta; atikaya--Atikaya; vikampana--Vikampana; adin--all of them together; sarva-anugan--all followers of Ravana; samahinot--ordered (to fight with the enemies); atha--at last; kumbhakarnam--Kumbhakarna, the most important brother.

TRANSLATION

When Ravana, the master of the Raksasas, saw the disturbances created by the monkey soldiers, he called for Nikumbha, Kumbha, Dhumraksa, Durmukha, Surantaka, Narantaka and other Raksasas and also his son Indrajit. Thereafter he called for Prahasta, Atikaya, Vikampana and finally Kumbhakarna. Then he induced all his followers to fight against the enemies.

TEXT 19

TEXT

tam yatudhana-prtanam asi-sula-capaprasarsti-saktisara-tomara-khadga-durgam
sugriva-laksmana-marutsuta-gandhamadani-
langadarksa-panasadibhir anvito 'gat

SYNONYMS

tam--all of them; yatudhana-prtanam--the soldiers of the Raksasas; asi--by swords; sula--by lances; capa--by bows; prasa-rsti--prasa weapons and rsti weapons; sakti-sara--sakti arrows; tomara--tomara weapons; khadga--by a type of sword; durgam--all invincible; sugriva--by the monkey named Sugriva; laksmana--by Lord Ramacandra's younger brother; marut-suta--by Hanuman; gandhamada--by Gandhamada, another monkey; nila--by the monkey named Nila; angada--Angada; rksa--Rksa; panasa--Panasa; adibhih--and by other soldiers; anvitah--being surrounded, Lord Ramacandra; agat--came in front of (for the sake of fighting).

TRANSLATION

Lord Ramacandra, surrounded by Laksmana and monkey soldiers like Sugriva, Hanuman, Gandhamada, Nila, Angada, Jambavan and Panasa, attacked the soldiers of the Raksasas, who were fully equipped with various invincible weapons like swords, lances, bows, prasas, rstis, sakti arrows, khadgas and tomaras.

TEXT 20

TEXT

te 'nikapa raghupater abhipatya sarve
dvandvam varutham ibha-patti-rathasva-yodhaih
jaghnur drumair giri-gadesubhir angadadyah
sitabhimarsa-hata-mangala-ravanesan

SYNONYMS

te--all of them; anika-pah--the commanders of the soldiers; raghupateh--of Lord Sri Ramacandra; abhipatya--chasing the enemy; sarve--all of them; dvandvam--fighting; varutham--the soldiers of Ravana; ibha--by elephants; patti--by infantry; ratha--by chariots; asva--by horses; yodhaih--by such warriors; jaghnur--killed them; drumaih--by throwing big trees; giri--by peaks of mountains; gada--by clubs; isubhih--by arrows; angada-adyah--all the soldiers of Lord Ramacandra, headed by Angada and others; sita--of mother Sita; abhimarsa--by the anger; hata--had been condemned; mangala--whose auspiciousness; ravana-isan--the followers or dependents of Ravana.

TRANSLATION

Angada and the other commanders of the soldiers of Ramacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Ramacandra killed Ravana's soldiers, who had lost all good fortune because Ravana had been condemned by the anger of mother Sita.

PURPORT

The soldiers Lord Ramacandra recruited in the jungle were all monkeys and did not have proper equipment with which to fight the soldiers of Ravana, for Ravana's soldiers were equipped with weapons of modern warfare whereas the monkeys could only throw stones, mountain peaks and trees. It was only Lord Ramacandra and Laksmana who shot some arrows. But because the soldiers of Ravana were condemned by the curse of mother Sita, the monkeys were able to kill them simply by throwing stones and trees. There are two kinds of strength--daiva and purusakara. Daiva refers to the strength achieved from the Transcendence, and purusakara refers to the strength organized by one's own intelligence and power. Transcendental power is always superior to the power of the materialist. Depending on the mercy of the Supreme Lord, one must fight one's enemies even though one may not be equipped with modern weapons. Therefore Krsna instructed Arjuna, mam anusmara yudhya ca: "Think of Me and fight." We should fight our enemy to the best of our ability, but for victory we must depend on the mercy of the Supreme Personality of Godhead.

TEXT 21

TEXT

raksah-patih sva-bala-nastim aveksya rusta
aruhyā yanakam athabhisasara ramam
svah-syandane dyumati matalinopanite
vibhrajamanam ahanan nisitaih ksurapraih

SYNONYMS

raksah-patih--the leader of the Raksasas, Ravana; sva-bala-nastim--the destruction of his own soldiers; aveksya--after observing; rustah--became very angry; aruhya--riding on; yanakam--his beautiful airplane decorated with flowers; atha--thereafter; abhisasara--proceeded toward; ramam--Lord Ramacandra; svah-syandane--in the celestial chariot of Indra; dyumati--glittering; matalina--by Matali, the chariot driver of Indra; upanite--having been brought; vibhrajamanam--Lord Ramacandra, as if brilliantly illuminating; ahanat--Ravana struck him; nisitaih--very sharp; ksurapraih--with arrows.

TRANSLATION

Thereafter, when Ravana, the king of the Raksasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Ramacandra, who sat on the effulgent chariot brought by Matali, the chariot driver of Indra. Then Ravana struck Lord Ramacandra with sharp arrows.

TEXT 22

TEXT

ramas tam aha purusada-purisa yan nah
kantasamaksam asatapahrta svavat te
tyakta-trapasya phalam adya jugupsitasya
yacchami kala iva kartur alanghya-viryah

SYNONYMS

ramah--Lord Ramacandra; tam--unto him, Ravana; aha--said; purusa-ada-purisa--you are the stool of the man-eaters (Raksasas); yat--because; nah--My; kanta--wife; asamaksam--helpless because of My absence; asata--by you, the most sinful; apahrta--was kidnapped; sva-vat--like a dog who takes food from the kitchen in the absence of the proprietor; te--of you; tyakta-trapasya--because you are shameless; phalam adya--I shall give you the result today; jugupsitasya--of you, the most abominable; yacchami--I shall punish you; kalah iva--like death; kartuh--of you, who are the performer of all sinful activities; alanghya-viryah--but I, being omnipotent, never fail in My attempt.

TRANSLATION

Lord Ramacandra said to Ravana: You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sitadevi. Therefore as Yamaraja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.

PURPORT

Na ca daivat param balam: no one can surpass the strength of the Transcendence. Ravana was so sinful and shameless that he did not know what the result would be of kidnapping mother Sita, the pleasure potency of Ramacandra. This is the disqualification of the Raksasas. Asatyam apratistham te jagad ahur anisvaram. The Raksasas are unaware that the Supreme Lord is the ruler of the creation. They think that everything has come about by chance or accident and that there is no ruler, king or controller. Therefore the Raksasas act independently, as they like, going even so far as to kidnap the goddess of fortune. This policy of Ravana's is extremely dangerous for the materialist; indeed, it brings ruin to the materialistic civilization. Nonetheless, because atheists are Raksasas, they dare to do things that are most abominable, and thus they are punished without fail. Religion consists of the orders of the Supreme Lord, and one who carries out these orders is religious. One who fails to carry out the Lord's orders is irreligious, and he is to be punished.

TEXT 23

TEXT

evam ksipan dhanusi sandhitam utsasarja
banam sa vajram iva tad-dhrdayam bibheda
so 'srg vaman dasa-mukhair nyapatad vimanad

dhaheti jalpati jane sukrtiva riktah

SYNONYMS

evam--in this way; ksipan--chastising (Ravana); dhanusi--on the bow; sandhitam--fixed an arrow; utsasarja--released (toward him); banam--the arrow; sah--that arrow; vajram iva--like a thunderbolt; tat-hridayam--the heart of Ravana; bibheda--pierced; sah--he, Ravana; asrk--blood; vaman--vomiting; dasa-mukhaih--through the ten mouths; nyapatat--fell down; vimanat--from his airplane; haha--alas, what happened; iti--thus; jalpati--roaring; jane--when all the people present there; sukrti iva--like a pious man; riktah--when the results of his pious activities are finished.

TRANSLATION

After thus rebuking Ravana, Lord Ramacandra fixed an arrow to His bow, aimed at Ravana, and released the arrow, which pierced Ravana's heart like a thunderbolt. Upon seeing this, Ravana's followers raised a tumultuous sound, crying, "Alas! Alas! What has happened? What has happened?" as Ravana, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.

PURPORT

In Bhagavad-gita (9.21) it is said, ksine punye martya-lokam visanti: "When the results of their pious activities are exhausted, those who have enjoyed in the heavenly planets fall again to earth." The fruitive activities of this material world are such that whether one acts piously or impiously one must remain within the material world according to different conditions, for neither pious nor impious actions can relieve one from maya's clutches of repeated birth and death. Somehow or other, Ravana was raised to an exalted position as the king of a great kingdom with all material opulences, but because of his sinful act of kidnapping mother Sita, all the results of his pious activities were destroyed. If one offends an exalted personality, especially the Supreme Personality of Godhead, one certainly becomes most abominable; bereft of the results of pious activities, one must fall down like Ravana and other demons. It is therefore advised that one transcend both pious and impious activities and remain in the pure state of freedom from all designations (sarvopadhi-vinirmuktam tat-paratvena nirmalam). When one is fixed in devotional service, he is above the material platform. On the material platform there are higher and lower positions, but when one is above the material platform he is always fixed in a spiritual position (sa gunan samatityaitan brahma-bhuyaya kalpate). Ravana or those like him may be very powerful and opulent in this material world, but theirs is not a secure position, because, after all, they are bound by the results of their karma (karmana daiva-netrena). We should not forget that we are completely dependent on the laws of nature.

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in

actuality carried out by nature." (Bg. 3.27) One should not be proud of one's exalted position and act like Ravana, thinking oneself independent of material nature's laws.

TEXT 24

TEXT

tato niskramya lankaya
yatudhanyah sahasrasah
mandodarya samam tatra
prarudantya upadravan

SYNONYMS

tatah--thereafter; niskramya--coming out; lankayah--from Lanka; yatudhanyah--the wives of the Raksasas; sahasrasah--by thousands and thousands; mandodarya--headed by Mandodari, the wife of Ravana; samam--with; tatra--there; prarudantyah--crying in lamentation; upadravan--came near (their dead husbands).

TRANSLATION

Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodari, the wife of Ravana, came out of Lanka. Continuously crying, they approached the dead bodies of Ravana and the other Raksasas.

TEXT 25

TEXT

svan svan bandhun parisvajya
laksmanesubhir arditan
ruruduh susvaram dina
ghnantya atmanam atmana

SYNONYMS

svan svan--their own respective husbands; bandhun--friends; parisvajya--embracing; laksmana-isubhih--by the arrows of Laksmana; arditan--who were killed; ruruduh--all the wives cried piteously; susvaram--it was very sweet to hear; dinah--very poor; ghnantyah--striking; atmanam--their breasts; atmana--by themselves.

TRANSLATION

Striking their breasts in affliction because their husbands had been killed by the arrows of Laksmana, the women embraced their respective husbands and cried piteously in voices appealing to everyone.

TEXT 26

TEXT

ha hatah sma vayam natha
loka-ravana ravana
kam yayac charanam lanka
tvad-vihina parardita

SYNONYMS

ha--alas; hatah--killed; sma--in the past; vayam--all of us; natha--O protector; loka-ravana--O husband, who created the crying of so many other people; ravana--O Ravana, one who can cause crying of others; kam--unto whom; yayat--will go; saranam--shelter; lanka--the state of Lanka; tvat-vihina--being bereft of your good self; para-ardita--being defeated by the enemies.

TRANSLATION

O my lord, O master! You epitomized trouble for others, and therefore you were called Ravana. But now that you have been defeated, we also are defeated, for without you the state of Lanka has been conquered by the enemy. To whom will it go for shelter?

PURPORT

Ravana's wife Mandodari and the other wives knew very well how cruel a person Ravana was. The very word "Ravana" means "one who causes crying for others." Ravana continuously caused trouble for others, but when his sinful activities culminated in giving trouble to Sitadevi, he was killed by Lord Ramacandra.

TEXT 27

TEXT

na vai veda maha-bhaga
bhavan kama-vasam gatah
tejo 'nubhavam sitaya
yena nito dasam imam

SYNONYMS

na--not; vai--indeed; veda--did know; maha-bhaga--O greatly fortunate one; bhavan--yourself; kama-vasam--influenced by lusty desires; gatah--having become; tejah--by influence; anubhavam--as a result of such influence; sitayah--of mother Sita; yena--by which; nitah--brought into; dasam--condition; imam--like this (destruction).

TRANSLATION

O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sita. Now, because of her curse, you have been reduced to this state, having been killed by Lord Ramacandra.

PURPORT

Not only was mother Sita powerful, but any woman who follows in the footsteps of mother Sita can also become similarly powerful. There are many instances of this in the history of Vedic literature. Whenever we find a description of ideal chaste women, mother Sita is among them. Mandodari, the wife of Ravana, was also very chaste. Similarly, Draupadi was one of five exalted chaste women. As a man must follow great personalities like Brahma and Narada, a woman must follow the path of

such ideal women as Sita, Mandodari and Draupadi. By staying chaste and faithful to her husband, a woman enriches herself with supernatural power. It is a moral principle that one should not be influenced by lusty desires for another's wife. Matrivat para-daresu: an intelligent person must look upon another's wife as being like his mother. This is a moral injunction from Canakya-sloka (10).

matrvat para-daresu
para-dravyesu lostravat
atmavat sarva-bhutesu
yah pasyati sa panditah

"One who considers another's wife as his mother, another's possessions as a lump of dirt and treats all other living beings as he would himself, is considered to be learned." Thus Ravana was condemned not only by Lord Ramacandra but even by his own wife, Mandodari. Because she was a chaste woman, she knew the power of another chaste woman, especially such a wife as mother Sitadevi.

TEXT 28

TEXT

krtaisa vidhava lanka
vayam ca kula-nandana
dehah krto 'nnam grdhranam
atma naraka-hetave

SYNONYMS

krta--made by you; esa--all of this; vidhava--without a protector; lanka--the state of Lanka; vayam ca--and us; kula-nandana--O pleasure of the Raksasas; dehah--the body; krtah--made by you; annam--eatable; grdhranam--of the vultures; atma--and your soul; naraka-hetave--for going to hell.

TRANSLATION

O pleasure of the Raksasa dynasty, because of you the state of Lanka and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

PURPORT

One who follows the path of Ravana is condemned in two ways: his body is fit to be eaten by dogs and vultures, and the soul goes to hell. As stated by the Lord Himself in Bhagavad-gita (16.19):

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asuriv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Thus the destination of godless atheists such as Ravana, Hiranyakasipu, Kamsa and Dantavakra is a hellish condition of life. Mandodari, the wife of Ravana, could understand all this because

she was a chaste woman. Although lamenting for the death of her husband, she knew what would happen to his body and soul, for although one cannot see directly with one's material eyes, one can see with eyes of knowledge (pasyanti jnana-caksusah). In Vedic history there are many instances of how one becomes godless and is condemned by the laws of nature.

TEXT 29

TEXT

sri-suka uvaca
svanam vibhisanas cakre
kosalendranumoditah
pitr-medha-vidhanena
yat uktam samparayikam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; svanam--of his own family members; vibhisana--Vibhisana, the brother of Ravana and devotee of Lord Ramacandra; cakre--executed; kosala-indra-anumoditah--approved by the King of Kosala, Lord Ramacandra; pitr-medha-vidhanena--by the funeral ceremony performed by the son after the death of his father or some family member; yat uktam--which have been prescribed; samparayikam--duties to be performed after a person's death to save him from the path to hell.

TRANSLATION

Sri Sukadeva Gosvami said: Vibhisana, the pious brother of Ravana and devotee of Lord Ramacandra, received approval from Lord Ramacandra, the King of Kosala. Then he performed the prescribed funeral ceremonies for his family members to save them from the path to hell.

PURPORT

After giving up the body, one is transferred to another body, but sometimes, if one is too sinful, he is checked from transmigrating to another body, and thus he becomes a ghost. To save a diseased person from ghostly life, the funeral ceremony, or sraddha ceremony, as prescribed in authorized sastra, must be performed. Ravana was killed by Lord Ramacandra and was destined for hellish life, but by Lord Ramacandra's advice, Vibhisana, Ravana's brother, performed all the duties prescribed in relation to the dead. Thus Lord Ramacandra was kind to Ravana even after Ravana's death.

TEXT 30

TEXT

tato dadarsa bhagavan
asoka-vanikasrame
ksamam sva-viraha-vyadhim
simsapa-mulam-asritam

SYNONYMS

tatah--thereafter; dadarsa--saw; bhagavan--the Supreme Personality of Godhead; asoka-vanika-asrame--in a small cottage in the forest of Asoka trees; ksamam--very lean and thin; sva-viraha-vyadhim--suffering from the disease of separation from Lord Ramacandra; simsapa--of the tree known as Simsapa; mulam--the root; asritam--taking shelter of.

TRANSLATION

Thereafter, Lord Ramacandra found Sitadevi sitting in a small cottage beneath the tree named Simsapa in a forest of Asoka trees. She was lean and thin, being aggrieved because of separation from Him.

TEXT 31

TEXT

ramah priyatamam bharyam
dynam viksyānvakampata
atma-sandarsanahlada-
vikasan-mukha-pankajam

SYNONYMS

ramah--Lord Ramacandra; priya-tamam--upon His dearest; bharyam--wife; dynam--so poorly situated; viksyā--looking; anvakampata--became very compassionate; atma-sandarsana--when one sees his beloved; ahlada--an ecstasy of joyful life; vikasat--manifesting; mukha--mouth; pankajam--like a lotus.

TRANSLATION

Seeing His wife in that condition, Lord Ramacandra was very compassionate. When Ramacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.

TEXT 32

TEXT

aropyaruruhe yanam
bhratrbhyam hanumad-yutah
vibhisānaya bhagavan
dattva rakso-ganesatam
lankam ayus ca kalpantam
yayau cirna-vratah purim

SYNONYMS

aropya--keeping or placing; aruruhe--got up; yanam--on the airplane; bhratrbhyam--with His brother Laksmana and the commander Sugriva; hanumat-yutah--accompanied by Hanuman; vibhisānaya--unto Vibhisana, the brother of Ravana; bhagavan--the Lord; dattva--gave charge; raksah-gana-isatam--the power to rule over the Raksasa population of Lanka; lankam--the state of Lanka; ayus ca--and the duration of life; kalpa-antam--for many, many years, until the end of one kalpa; yayau--returned home; cirna-vratah--finishing the duration of time living in the forest; purim--to Ayodhya-puri.

TRANSLATION

After giving Vibhisana the power to rule the Raksasa population of Lanka for the duration of one kalpa, Lord Ramacandra, the Supreme Personality of Godhead [Bhagavan], placed Sitadevi on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhya, accompanied by Hanuman, Sugriva and His brother Laksmana.

TEXT 33

TEXT

avakiryamanah sukusumair
lokapalarpitaih pathi
upagiyamana-caritah
satadhrty-adibhir muda

SYNONYMS

avakiryamanah--being overflooded; su-kusumaih--by fragrant and beautiful flowers; loka-pala-arpitaih--offered by the princely order; pathi--on the road; upagiyamana-caritah--being glorified for His uncommon activities; satadhrty-adibhir--by personalities like Lord Brahma and other demigods; muda--with great jubilation.

TRANSLATION

When Lord Ramacandra returned to His capital, Ayodhya, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Lord Brahma and other demigods glorified the activities of the Lord in great jubilation.

TEXT 34

TEXT

go-mutra-yavakam srutva
bhrataram valkalambaram
maha-karuniko 'tapyaj
jatilam sthandile-sayam

SYNONYMS

go-mutra-yavakam--eating barley boiled in the urine of a cow; srutva--hearing; bhrataram--His brother Bharata; valkala-ambaram--covered with the bark of trees; maha-karunikah--the supremely merciful Lord Ramacandra; atapyat--lamented very much; jatilam--wearing matted locks of hair; sthandile-sayam--lying down on a grass mattress, or kusasana.

TRANSLATION

Upon reaching Ayodhya, Lord Ramacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kusa. The most merciful Lord very much lamented this.

TEXTS 35-38

TEXT

bharatah praptam akarnya
pauramatya-purohitaih
paduke sirasi nyasya
ramam pratyudyato 'grajam

nandigramat sva-sibirad
gita-vaditra-nihsvanaih
brahma-ghosena ca muhuh
pathadbhir brahmavadibhih

svarna-kaksa-patakabhir
haimais citra-dhvajai rathaih
sad-asvai rukma-sannahair
bhataih purata-varmabhih

srenibhir vara-mukhyabhir
bhrtyais caiva padanugaih
paramesthyany upadaya
panyany uccavacani ca
padayor nyapatat premna
praklinna-hrdayeksanah

SYNONYMS

bharatah--Lord Bharata; praptam--coming back home; akarnya--hearing; paura--all kinds of citizens; amatya--all the ministers; purohitaih--accompanied by all the priests; paduke--the two wooden shoes; sirasi--on the head; nyasya--keeping; ramam--unto Lord Ramacandra; pratyudyatah--going forward to receive; agrajam--His eldest brother; nandigramat--from His residence, known as Nandigrama; sva-sibirat--from His own camp; gita-vaditra--songs and vibrations of drums and other musical instruments; nihsvanaih--accompanied by such sounds; brahma-ghosena--by the sound of chanting of Vedic mantras; ca--and; muhuh--always; pathadbhih--reciting from the Vedas; brahma-vadibhih--by first-class brahmanas; svarna-kaksa-patakabhih--decorated with flags with golden embroidery; haimaih--golden; citra-dhvajaih--with decorated flags; rathaih--with chariots; sat-asvaih--having very beautiful horses; rukma--golden; sannahaih--with harnesses; bhataih--by soldiers; purata-varmabhih--covered with armor made of gold; srenibhih--by such a line or procession; vara-mukhyabhih--accompanied by beautiful, well-dressed prostitutes; bhrtyaih--by servants; ca--also; eva--indeed; pada-anugaih--by infantry; paramesthyani--other paraphernalia befitting a royal reception; upadaya--taking all together; panyani--valuable jewels, etc.; ucca-avacani--of different values; ca--also; padayoh--at the lotus feet of the Lord; nyapatat--fell down; premna--in ecstatic love; praklinna--softened, moistened; hrdaya--the core of the heart; iksanah--whose eyes.

TRANSLATION

When Lord Bharata understood that Lord Ramacandra was returning to the capital, Ayodhya, He immediately took upon His own head Lord Ramacandra's wooden shoes and came out from His camp at Nandigrama. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brahmanas loudly chanting Vedic hymns. Following in the procession were

chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Ramacandra and fell at His lotus feet with great ecstatic love.

TEXTS 39-40

TEXT

paduke nyasya puratah
pranjali baspa-locanah
tam aslisya ciram dorbhyam
snapayan netrajair jalaih

ramo laksmana-sitabhyam
viprebhyo ye 'rha-sattamah
tebhyah svayam namascakre
prajabhis ca namaskrtah

SYNONYMS

paduke--the two wooden shoes; nyasya--after placing; puratah--before Lord Ramacandra; pranjali--with folded hands; baspa-locanah--with tears in the eyes; tam--unto Him, Bharata; aslisya--embracing; ciram--for a long time; dorbhyam--with His two arms; snapayan--bathing; netra-jaih--coming from His eyes; jalaih--with the water; ramah--Lord Ramacandra; laksmana-sitabhyam--with Laksmana and mother Sita; viprebhyah--unto the learned brahmanas; ye--also others who; arha-sattamah--worthy of being worshiped; tebhyah--unto them; svayam--personally; namah-cakre--offered respectful obeisances; prajabhih--by the citizens; ca--and; namah-krtah--was offered obeisances.

TRANSLATION

After offering the wooden shoes before Lord Ramacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Ramacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sita and Laksmana, Lord Ramacandra then offered His respectful obeisances unto the learned brahmanas and the elderly persons in the family, and all the citizens of Ayodhya offered their respectful obeisances unto the Lord.

TEXT 41

TEXT

dhunvanta uttarasangan
patim viksyā ciragatam
uttarah kosala malyaih
kiranto nanrtur muda

SYNONYMS

dhunvantah--waving; utara-asangan--the upper cloths covering the body; patim--the Lord; viksyā--seeing; cira-agatam--returned after many years of banishment; uttarah kosalah--the citizens of Ayodhya; malyaiḥ kirantah--offering Him garlands; nanrtuh--began to dance; muda--in great jubilation.

TRANSLATION

The citizens of Ayodhya, upon seeing their King return after a long absence, offered Him flower garlands, waved their upper cloths, and danced in great jubilation.

TEXTS 42-43

TEXT

paduke bharato 'grhnac
camara-vyajānottame
vibhisānah sa-sugrivaḥ
sveta-cchatram marut-sutaḥ

dhanur-nisāngan chatrughnaḥ
sita tirtha-kamandalum
abibhrat angadāḥ khadgam
haimam carma-ksa-rān nrpa

SYNONYMS

paduke--the two wooden shoes; bharataḥ--Lord Bharata; agrhnat--carried; camara--whisk; vyajāna--fan; uttame--very opulent; vibhisānah--the brother of Ravana; sa-sugrivaḥ--with Sugriva; sveta-chatram--a white umbrella; marut-sutaḥ--Hanuman, the son of the wind-god; dhanuh--the bow; nisāngan--with two quivers; satrughnaḥ--one of the brothers of Lord Ramacandra; sita--mother Sita; tirtha-kamandalum--the waterpot filled with water from holy places; abibhrat--carried; angadāḥ--the monkey commander named Angada; khadgam--the sword; haimam--made of gold; carma--shield; rksa-rat--the King of the Rksas, Jambavan; nrpa--O King.

TRANSLATION

O King, Lord Bharata carried Lord Ramacandra's wooden shoes, Sugriva and Vibhisana carried a whisk and an excellent fan, Hanuman carried a white umbrella, Satrughna carried a bow and two quivers, and Sitadevi carried a waterpot filled with water from holy places. Angada carried a sword, and Jambavan, King of the Rksas, carried a golden shield.

TEXT 44

TEXT

puspaka-stho nutaḥ sribhiḥ
stuyāmanas ca vandibhiḥ
vireje bhagavan rajan
grahais candra ivoditāḥ

SYNONYMS

puspaka-sthah--seated on the airplane made of flowers; nutah--
worshiped; sribhiih--by the women; stuyamanah--being offered prayers; ca-
-and; vandibhiih--by the reciters; vireje--beautified; bhagavan--the
Supreme Personality of Godhead, Lord Ramacandra; rajan--O King Pariksit;
grahaiih--among the planets; candrah--the moon; iva--like; uditah--risen.

TRANSLATION

O King Pariksit, as the Lord sat on His airplane of flowers, with
women offering Him prayers and reciters chanting about His
characteristics, He appeared like the moon with the stars and planets.

TEXTS 45-46

TEXT

bhratrabhinanditah so 'tha
sotsavam pravisat purim
pravisya raja-bhavanam
guru-patnih sva-mataram

gurun vayasyavarajan
pujitah pratyapujayat
vaidehi laksmanas caiva
yathavat samupeyatuh

SYNONYMS

bhratra--by His brother (Bharata); abhinanditah--being welcomed
properly; sah--He, Lord Ramacandra; atha--thereafter; sa-utsavam--in the
midst of a festival; pravisat--entered; purim--the city of Ayodhya;
pravisya--after entering; raja-bhavanam--the royal palace; guru-patnih--
Kaikeyi and other stepmothers; sva-mataram--His own mother (Kausalya);
gurun--the spiritual masters (Sri Vasistha and others); vayasya--unto
friends of the same age; avara-jan--and those who were younger than He;
pujitah--being worshiped by them; pratyapujayat--He returned the
obeisances; vaidehi--mother Sita; laksmanah--Laksmana; ca eva--and;
yatha-vat--in a befitting way; samupeyatuh--being welcomed, entered the
palace.

TRANSLATION

Thereafter, having been welcomed by His brother Bharata, Lord
Ramacandra entered the city of Ayodhya in the midst of a festival. When
He entered the palace, He offered obeisances to all the mothers,
including Kaikeyi and the other wives of Maharaja Dasaratha, and
especially His own mother, Kausalya. He also offered obeisances to the
spiritual preceptors, such as Vasistha. Friends of His own age and
younger friends worshiped Him, and He returned their respectful
obeisances, as did Laksmana and mother Sita. In this way they all entered
the palace.

TEXT 47

TEXT

putran sva-mataras tas tu
pranams tanva ivotthitah

aropyanke 'bhisincantyo
baspaughair vijahuh sucah

SYNONYMS

putran--the sons; sva-matarah--Their mothers; tah--they, headed by Kausalya and Kaikeyi; tu--but; pran--life; tanvah--bodies; iva--like; utthitah--arisen; aropya--keeping; anke--on the lap; abhisincantyah--moistening (the bodies of their sons); baspa--by tears; oghaih--continuously pouring; vijahuh--gave up; sucah--lamentation due to separation from their sons.

TRANSLATION

Upon seeing their sons, the mothers of Rama, Lakshmana, Bharata and Satrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed them with tears, thus relieving themselves of the grief of long separation.

TEXT 48

TEXT

jata nirmucya vidhivat
kula-vrddhah samam guruh
abhyasincad yathaivendram
catuh-sindhu-jaladibhih

SYNONYMS

jatah--the matted locks of hair on the head; nirmucya--shaving clean; vidhi-vat--according to regulative principles; kula-vrddhah--the elderly persons in the family; samam--with; guruh--the family priest or spiritual master, Vasistha; abhyasincat--performed the abhiseka ceremony of Lord Ramacandra; yatha--as; eva--like; indram--unto King Indra; catuh-sindhu-jala--with the water of the four oceans; adibhih--and with other paraphernalia for bathing.

TRANSLATION

The family priest or spiritual master, Vasistha, had Lord Ramacandra cleanly shaved, freeing him from his matted locks of hair. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony [abhiseka] for Lord Ramacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

TEXT 49

TEXT

evam krta-sirah-snanah
suvasah sragvy-alankrtah
svalankrtaih suvasobhir
bhratrbhir bharyaya babhau

SYNONYMS

evam--thus; krta-sirah-snanah--having completely bathed, washing the head; su-vasah--being nicely dressed; sragvi-alankrtah--being decorated with a garland; su-alankrtaih--decorated nicely; su-vasobhiih--dressed nicely; bhratrbbhiih--with His brothers; bharyaya--and with His wife, Sita; babhau--the Lord became very brilliant.

TRANSLATION

Lord Ramacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

TEXT 50

TEXT

agrahid asanam bhratra
pranipatya prasaditah
prajah sva-dharma-nirata
varnasrama-gunanvitah
jugopa pitrvad ramo
menire pitaram ca tam

SYNONYMS

agrahit--accepted; asanam--the throne of the state; bhratra--by His brother (Bharata); pranipatya--after fully surrendering unto Him; prasaditah--having been pleased; prajah--and the citizens; sva-dharma-niratah--fully engaged in their respective occupational duties; varnasrama--according to the system of varna and asrama; guna-anvitah--all of them being qualified in that process; jugopa--the Lord protected them; pitr-vat--exactly like a father; ramah--Lord Ramacandra; menire--they considered; pitaram--exactly like a father; ca--also; tam--Him, Lord Ramacandra.

TRANSLATION

Being pleased by the full surrender and submission of Lord Bharata, Lord Ramacandra then accepted the throne of the state. He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of varna and asrama, accepted Him as their father.

PURPORT

People are very fond of the pattern of Rama-rajya, and even today politicians sometimes form a party called Rama-rajya, but unfortunately they have no obedience to Lord Rama. It is sometimes said that people want the kingdom of God without God. Such an aspiration, however, is never to be fulfilled. Good government can exist when the relationship between the citizens and the government is like that exemplified by Lord Ramacandra and His citizens. Lord Ramacandra ruled His kingdom exactly as a father takes care of his children, and the citizens, being obliged to the good government of Lord Ramacandra, accepted the Lord as their father. Thus the relationship between the citizens and the government should be exactly like that between father and son. When the sons in a

family are well trained, they are obedient to the father and mother, and when the father is well qualified, he takes good care of the children. As indicated here by the words sva-dharma-nirata varnasrama-gunan-vitah, the people were good citizens because they accepted the institution of varna and asrama, which arranges society in the varna divisions of brahmana, ksatriya, vaisya and sudra and the asrama divisions of brahmacarya, grhastha, vanaprastha and sannyasa. This is actual human civilization. People must be trained according to the different varnasrama occupational duties. As confirmed in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: the four varnas must be established according to varying qualities and work. The first principle for good government is that it must institute this varnasrama system. The purpose of varnasrama is to enable people to become God conscious. Varnasramacaravata purusena parah puman visnur aradhyate. The entire varnasrama scheme is intended to enable people to become Vaisnavas. Visnur asya devata. When people worship Lord Visnu as the Supreme Lord, they become Vaisnavas. Thus people should be trained to become Vaisnavas through the system of varna and asrama, as they were during the reign of Lord Ramacandra, when everyone was fully trained to follow the varnasrama principles.

Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become brahmanas, ksatriyas, vaisyas, sudras, brahmacaris, grhasthas, vanaprasthas and sannyasis. This will provide the preliminary condition for good citizenship (varnasrama-gunan-vitah). Generally speaking, if the king or president is a rajarsi, the relationship between the citizens and the chief executive will be clear, and there will be no possibility of disruption in the state, because the number of thieves and rogues will decrease. In Kali-yuga, however, because the varnasrama system is neglected, people are generally thieves and rogues. In the system of democracy, such thieves and rogues naturally collect money from other thieves and rogues, and thus there is chaos in every government, and no one is happy. But here the example of good government is to be found in the reign of Lord Ramacandra. If people follow this example, there will be good government all over the world.

TEXT 51

TEXT

tretayam vartamanayam
kalah krta-samo 'bhavat
rame rajani dharma-jne
sarva-bhuta-sukhavahe

SYNONYMS

tretayam--in the Treta-yuga; vartamanayam--although situated in that period; kalah--the period; krta--with Satya-yuga; samah--equal; abhavat--it so became; rame--because of Lord Ramacandra's being present; rajani--as the ruling king; dharma-jne--because He was fully religious; sarva-bhuta--of all living entities; sukha-avahe--giving full happiness.

TRANSLATION

Lord Ramacandra became King during Treta-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

PURPORT

Among the four yugas--Satya, Treta, Dvapara and Kali--the Kali-yuga is the worst, but if the process of varnasrama-dharma is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Krsna movement, or Krsna consciousness movement, is meant for this purpose.

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Krsna mahamantra, one can become free from material bondage and be promoted to the transcendental kingdom." (Bhag. 12.3.51) If people take to this sankirtana movement of chanting Hare Krsna, Hare Rama, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age. Anyone, anywhere, can easily take to this Hare Krsna movement; one need only chant the Hare Krsna mahamantra, observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Krsna mahamantra with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful. Param vijayate sri-krsna-sankirtanam. This is the blessing of Lord Ramacandra, who has appeared in this age of Kali as Lord Gaurasundara.

TEXT 52

TEXT

vanani nadyo girayo
varsani dvipa-sindhavah
sarve kama-dugha asan
prajanam bharatarsabha

SYNONYMS

vanani--the forests; nadyah--the rivers; girayah--the hills and mountains; varsani--various parts of the states or divisions on the surface of the earth; dvipa--islands; sindhavah--the oceans and seas; sarve--all of them; kama-dughah--full of their respective opulences; asan--existed like that; prajanam--of all the living beings; bhatararsabha--O Maharaja Pariksit, best of the Bharata dynasty.

TRANSLATION

O Maharaja Pariksit, best of the Bharata dynasty, during the reign of Lord Ramacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

TEXT 53

TEXT

nadhi-vyadhi-jara-glani-
dukhka-soka-bhaya-klamah
mrtyus canicchatam nasid
rame rajany adhoksaje

SYNONYMS

na--not; adhi--adhyatmika, adhibhautika and adhidaivika sufferings (that is, sufferings from the body and mind, from other living entities and from nature); vyadhi--diseases; jara--old age; glani--bereavement; dukkha--grief; soka--lamentation; bhaya--fear; klamah--and fatigue; mrtyuh--death; ca--also; anicchatam--of those who did not like it; na asit--there was not; rame--during the rule of Lord Ramacandra; rajani--because of His being the king; adhoksaje--the Supreme Personality of Godhead, who is beyond this material world.

TRANSLATION

When Lord Ramacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

PURPORT

All these facilities existed because of Lord Ramacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, kali-kale nama-rupe krsna-avatara: Krsna descends in this Kali-yuga in the form of His holy name--Hare Krsna, Hare Rama. If we chant offenselessly, Rama and Krsna are still present in this age. The kingdom of Rama was immensely popular and beneficial, and the spreading of this Hare Krsna movement can immediately introduce a similar situation, even in this Kali-yuga.

TEXT 54

TEXT

eka-patni-vrata-dharo
rajarsi-caritah sucih
sva-dharmam grha-medhiyam
siksayan svayam acarat

SYNONYMS

eka-patni-vrata-dharah--taking a vow not to accept a second wife or to have any connection with any other woman; raja-rsi--like a saintly king; caritah--whose character; sucih--pure; sva-dharmam--one's own occupational duty; grha-medhiyam--especially of persons situated in household life; siksayan--teaching (by personal behavior); svayam--personally; acarat--executed His duty.

TRANSLATION

Lord Ramacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varnasrama-dharma. Thus He taught the general public by His personal activities.

PURPORT

Eka-patni-vrata, accepting only one wife, was the glorious example set by Lord Ramacandra. One should not accept more than one wife. In those days, of course, people did marry more than one wife. Even Lord Ramacandra's father accepted more wives than one. But Lord Ramacandra, as an ideal king, accepted only one wife, mother Sita. When mother Sita was kidnapped by Ravana and the Raksasas, Lord Ramacandra, as the Supreme Personality of Godhead, could have married hundreds and thousands of Sitas, but to teach us how faithful He was to His wife, He fought with Ravana and finally killed him. The Lord punished Ravana and rescued His wife to instruct men to have only one wife. Lord Ramacandra accepted only one wife and manifested sublime character, thus setting an example for householders. A householder should live according to the ideal of Lord Ramacandra, who showed how to be a perfect person. Being a householder or living with a wife and children is never condemned, provided one lives according to the regulative principles of varnasrama-dharma. Those who live in accordance with these principles, whether as householders, brahmacaris or vanaprasthas, are all equally important.

TEXT 55

TEXT

premnanuvrttya silena
prasrayavanata sati
bhiya hriya ca bhava-jna
bhartuh sitaharan manah

SYNONYMS

premna anuvrttya--because of service rendered to the husband with love and faith; silena--by such good character; prasraya-avanata--always very submissive and ready to satisfy the husband; sati--chaste; bhiya--by being afraid; hriya--by shyness; ca--also; bhava-jna--understanding the attitude (of the husband); bhartuh--of her husband, Lord Ramacandra; sita--mother Sita; aharat--simply captivated; manah--the mind.

TRANSLATION

Mother Sita was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

PURPORT

As Lord Ramacandra is the ideal husband (eka-patni-vrata), mother Sita is the ideal wife. Such a combination makes family life very happy. Yad yad acarati sresthas tat tad evetaro janah: whatever example a great man

sets, common people follow. If the kings, the leaders, and the brahmanas, the teachers, would set forth the examples we receive from Vedic literature, the entire world would be heaven; indeed, there would no longer be hellish conditions within this material world. Thus end the Bhaktivedanta purports of the Ninth Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "The Pastimes of the Supreme Lord, Ramacandra."

Chapter Eleven
Lord Ramacandra Rules the World

This chapter describes how Lord Ramacandra resided in Ayodhya with His younger brothers and performed various sacrifices.

Lord Ramacandra, the Supreme Personality of Godhead, performed various sacrifices by which to worship Himself, and at the end of these sacrifices He gave land to the hota, adhvaryu, udgata and brahma priests. He gave them the eastern, western, northern and southern directions respectively, and the balance He gave to the acarya. Lord Ramacandra's faith in the brahmanas and affection for His servants was observed by all the brahmanas, who then offered their prayers to the Lord and returned whatever they had taken from Him. They regarded the enlightenment given to them by the Lord within the core of their hearts as a sufficient contribution. Lord Ramacandra subsequently dressed Himself like an ordinary person and began wandering within the capital to understand what impression the citizens had of Him. By chance, one night He heard a man talking to his wife, who had gone to another man's house. In the course of rebuking his wife, the man spoke suspiciously of the character of Sitadevi. The Lord immediately returned home, and, fearing such rumors, He superficially decided to give up Sitadevi's company. Thus He banished Sitadevi, who was pregnant, to the shelter of Valmiki Muni, where she gave birth to twin sons, named Lava and Kusa. In Ayodhya, Laksmana begot two sons named Angada and Citraketu, Bharata begot two sons named Taksa and Puskala, and Satrughna begot two sons named Subahu and Srutasena. When Bharata went out to conquer various lands on behalf of the emperor, Lord Ramacandra, He fought many millions of Gandharvas. By killing them in the fight, He acquired immense wealth, which He then brought home. Satrughna killed a demon named Lavana at Madhuvana and thus established the capital of Mathura. Meanwhile, Sitadevi placed her two sons in the care of Valmiki Muni and then entered into the earth. Upon hearing of this, Lord Ramacandra was very much aggrieved, and thus He performed sacrifices for thirteen thousand years. After describing the pastimes of Lord Ramacandra's disappearance and establishing that the Lord appears for His pastimes only, Sukadeva Gosvami ends this chapter by describing the results of hearing about the activities of Lord Ramacandra and by describing how the Lord protected His citizens and displayed affection for His brothers.

TEXT 1

TEXT

sri-suka uvaca
bhagavan atmanatmanam
rama uttama-kalpakaih
sarva-devamayam devam
ije 'thacaryavan makhaih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; bhagavan--the Supreme Personality of Godhead; atmana--by Himself; atmanam--Himself; ramah--Lord Ramacandra; uttama-kalpakaih--with very opulent paraphernalia; sarva-deva-mayam--the heart and soul of all the demigods; devam--the Supreme Lord Himself; ije--worshiped; atha--thus; acaryavan--under the guidance of an acarya; makhaih--by performing sacrifices.

TRANSLATION

Sukadeva Gosvami said: Thereafter, the Supreme Personality of Godhead, Lord Ramacandra, accepted an acarya and performed sacrifices [yajnas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

PURPORT

Sarvarhanam acyutejya. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in Srimad-Bhagavatam (4.31.14):

yatha taror mula-nisecanaena
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya

"As pouring water on the root of a tree nourishes the trunk, branches, twigs and leaves, and as supplying food to the stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality." Performing yajna involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, bhagavan atmanatmanam ije: the Lord worshiped Himself by Himself. This does not, of course, justify the Mayavada philosophy, by which one thinks himself the Supreme Personality of Godhead. The jiva, the living entity, is always different from the Supreme Lord. The living entities (vibhinnamsa) never become one with the Lord, although Mayavadis sometimes imitate the Lord's worship of Himself. Lord Krsna meditated upon Himself every morning as a grhastha, and similarly Lord Ramacandra performed yajnas to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of ahangraha-upasana. Such unauthorized worship is not recommended herein.

TEXT 2

TEXT

hotre 'dadad disam pracim
brahmane daksinam prabhuh
adhvaryave praticim va
uttaram samagaya sah

SYNONYMS

hotre--unto the hota priest, who offers oblations; adadat--gave; disam--direction; pracim--the whole eastern side; brahmane--unto the brahma priest, who supervises what is done in the sacrificial arena; daksinam--the southern side; prabhuh--Lord Ramacandra; adhvaryave--unto the adhvaryu priest; praticim--the whole western side; va--also; uttaram--

-the northern side; sama-gaya--unto the udgata priest, who sings the Sama Veda; sah--He (Lord Ramacandra).

TRANSLATION

Lord Ramacandra gave the entire east to the hota priest, the entire south to the brahma priest, the west to the adhvaryu priest, and the north to the udgata priest, the reciter of the Sama Veda. In this way, He donated His kingdom.

TEXT 3

TEXT

acaryaya dadau sesam
yavati bhus tad-antara
manyamana idam krtsnam
brahmano 'rhati nihsprhah

SYNONYMS

acaryaya--unto the acarya, the spiritual master; dadau--gave; sesam--the balance; yavati--whatever; bhus--land; tat-antara--existing between the east, west, north and south; manyamanah--thinking; idam--all this; krtsnam--wholly; brahmanah--the brahmanas; arhati--deserve to possess; nihsprhah--having no desire.

TRANSLATION

Thereafter, thinking that because the brahmanas have no material desires they should possess the entire world, Lord Ramacandra delivered the land between the east, west, north and south to the acarya.

TEXT 4

TEXT

ity ayam tad-alankara-
vasobhyam avasesitah
tatha rajny api vaidehi
saumangalyavasesita

SYNONYMS

iti--in this way (after giving everything to the brahmanas); ayam--Lord Ramacandra; tat--His; alankara-vasobhyam--with personal ornaments and garments; avasesitah--remained; tatha--as well as; rajni--the Queen (mother Sita); api--also; vaidehi--the daughter of the King of Videha; saumangalya--with only the nose ring; avasesita--remained.

TRANSLATION

After thus giving everything in charity to the brahmanas, Lord Ramacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sita, was left with only her nose ring, and nothing else.

TEXT 5

TEXT

te tu brahmana-devasya
vatsalyam viksyā samstutam
pritah klinna-dhiyas tasmai
pratyarpyedam babhasire

SYNONYMS

te--the hota, brahma and other priests; tu--but; brahmana-devasya--of Lord Ramacandra, who loved the brahmanas so much; vatsalyam--the paternal affection; viksyā--after seeing; samstutam--worshiped with prayers; pritah--being very pleased; klinna-dhiyah--with melted hearts; tasmai--unto Him (Lord Ramacandra); pratyarpya--returning; idam--this (all the land given to them); babhasire--spoke.

TRANSLATION

All the brahmanas who were engaged in the various activities of the sacrifice were very pleased with Lord Ramacandra, who was greatly affectionate and favorable to the brahmanas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

PURPORT

In the previous chapter it was said that the prajas, the citizens, strictly followed the system of varnasrama-dharma. The brahmanas acted exactly like brahmanas, the ksatriyas exactly like ksatriyas, and so on. Therefore, when Lord Ramacandra gave everything in charity to the brahmanas, the brahmanas, being qualified, wisely considered that brahmanas are not meant to possess property to make a profit from it. The qualifications of a brahmana are given in Bhagavad-gita (18.42):.

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhavajam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brahmanas work." The brahminical character offers no scope for possessing land and ruling citizens; these are the duties of a ksatriya. Therefore, although the brahmanas did not refuse Lord Ramacandra's gift, after accepting it they returned it to the King. The brahmanas were so pleased with Lord Ramacandra's affection toward them that their hearts melted. They saw that Lord Ramacandra, aside from being the Supreme Personality of Godhead, was fully qualified as a ksatriya and was exemplary in character. One of the qualifications of a ksatriya is to be charitable. A ksatriya, or ruler, levies taxes upon the citizens not for his personal sense gratification but to give charity in suitable cases. Danam isvara-bhavah. On one hand, ksatriyas have the propensity to rule, but on the other they are very liberal with charity. When Maharaja Yudhisthira gave charity, he engaged Karna to take charge of distributing it. Karna was very famous as Data Karna. The word data refers to one who gives charity very liberally. The kings always kept a large quantity of food grains in stock, and whenever there was any scarcity of grains, they would distribute grains in charity. A ksatriya's duty is to give charity,

and a brahmana's duty is to accept charity, but not more than needed to maintain body and soul together. Therefore, when the brahmanas were given so much land by Lord Ramacandra, they returned it to Him and were not greedy.

TEXT 6

TEXT

aprattam nas tvaya kim nu
bhagavan bhuvanesvara
yan no 'ntar-hridayam visya
tamo hamsi sva-rocisa

SYNONYMS

aprattam--not given; nah--unto us; tvaya--by Your Lordship; kim--what; nu--indeed; bhagavan--O Supreme Lord; bhuvana-isvara--O master of the whole universe; yat--because; nah--our; antah-hridayam--within the core of the heart; visya--entering; tamah--the darkness of ignorance; hamsi--You annihilate; sva-rocisa--by Your own effulgence.

TRANSLATION

O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

PURPORT

When Dhruva Maharaja was offered a benediction by the Supreme Personality of Godhead, he replied, "O my Lord, I am fully satisfied. I do not need any material benediction." Similarly, when Prahlada Maharaja was offered a benediction by Lord Nrsimhadeva, he also refused to accept it and instead declared that a devotee should not be like a vanik, a mercantile man who gives something in exchange for some profit. One who becomes a devotee for some material profit is not a pure devotee. Brahmanas are always enlightened by the Supreme Personality of Godhead within the heart (sarvasya caham hrdis sannivisto mattah smrtir jnanam apohanam ca). And because the brahmanas and Vaisnavas are always directed by the Supreme Personality of Godhead, they are not greedy for material wealth. What is absolutely necessary they possess, but they do not want an expanded kingdom. An example of this was given by Vamanadeva. Acting as a brahmachari, Lord Vamanadeva wanted only three paces of land. Aspiring to possess more and more for personal sense gratification is simply ignorance, and this ignorance is conspicuous by its absence from the heart of a brahmana or Vaisnava.

TEXT 7

TEXT

namo brahmanya-devaya
ramyakuntha-medhase
uttamasloka-dhuryaya
nyasta-dandarpitanghraye

SYNONYMS

namah--we offer our respectful obeisances; brahmanya-devaya--unto the Supreme Personality of Godhead, who accepts the brahmanas as His worshipable deity; ramaya--unto Lord Ramacandra; akuntha-medhase--whose memory and knowledge are never disturbed by anxiety; uttamasloka-dhuryaya--the best of very famous persons; nyasta-danda-arpita-anghraye--whose lotus feet are worshiped by sages beyond the jurisdiction of punishment.

TRANSLATION

O Lord, You are the Supreme Personality of Godhead, who have accepted the brahmanas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Ramacandra, let us offer our respectful obeisances unto You.

TEXT 8

TEXT

kadacil loka-jijnasur
gudho ratryam alaksitah
caran vaco 'srnod ramo
bharyam uddisyā kasyacit

SYNONYMS

kadacit--once upon a time; loka-jijnasuh--desiring to know about the public; gudhah--hiding Himself by a disguise; ratryam--at night; alaksitah--without being identified by anyone else; caran--walking; vacah--speaking; asrnot--heard; ramah--Lord Ramacandra; bharyam--unto His wife; uddisyā--indicating; kasyacit--of someone.

TRANSLATION

Sukadeva Gosvami continued: Once while Lord Ramacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sitadevi.

TEXT 9

TEXT

naham bibharmi tvam dustam
asatim para-vesma-gam
straino hi bibhryat sitam
ramo naham bhaje punah

SYNONYMS

na--not; aham--I; bibharmi--can maintain; tvam--you; dustam--because you are polluted; asatim--unchaste; para-vesma-gam--one who has gone to another man's house and committed adultery; strainah--a person who is henpecked; hi--indeed; bibhryat--can accept; sitam--even Sita; ramah--

like Lord Ramacandra; na--not; aham--I; bhaje--shall accept; punah--again.

TRANSLATION

[Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rama may accept a wife like Sita, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

TEXT 10

TEXT

iti lokad bahu-mukhad
duraradhyad asamvidah
patya bhitena sa tyakta
prapta pracetasasramam

SYNONYMS

iti--thus; lokat--from persons; bahu-mukhat--who can talk nonsensically in various ways; duraradhyat--whom it is very difficult to stop; asamvidah--who are without full knowledge; patya--by the husband; bhitena--being afraid; sa--mother Sita; tyakta--was abandoned; prapta--went; pracetasa-asramam--to the hermitage of Pracetasa (Valmiki Muni).

TRANSLATION

Sukadeva Gosvami said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Ramacandra abandoned His wife, Sitadevi, although she was pregnant. Thus Sitadevi went to the asrama of Valmiki Muni.

TEXT 11

TEXT

antarvatny agate kale
yamau sa susuve sutau
kuso lava iti khyatau
tayos cakre kriya munih

SYNONYMS

antarvatni--the pregnant wife; agate--arrived; kale--in due course of time; yamau--twins; sa--Sitadevi; susuve--gave birth to; sutau--two sons; kusah--Kusa; lavah--Lava; iti--thus; khyatau--celebrated; tayoh--of them; cakre--performed; kriyah--the ritualistic ceremonies of birth; munih--the great sage Valmiki.

TRANSLATION

When the time came, the pregnant mother Sitadevi gave birth to twin sons, later celebrated as Lava and Kusa. The ritualistic ceremonies for their birth were performed by Valmiki Muni.

TEXT 12

TEXT

angadas citraketus ca
laksmanasyatmajau smrtau
taksah puskala ity astam
bharatasya mahipate

SYNONYMS

angadah--Angada; citraketuh--Citraketu; ca--also; laksmanasya--of Lord Laksmana; atmajau--two sons; smrtau--were said to be; taksah--Taksa; puskalah--Puskala; iti--thus; astam--were; bharatasya--of Lord Bharata; mahipate--O King Pariksit.

TRANSLATION

O Maharaja Pariksit, Lord Laksmana had two sons, named Angada and Citraketu, and Lord Bharata also had two sons, named Taksa and Puskala.

TEXTS 13-14

TEXT

subahuh srutasenas ca
satrughnasya babhuvatuh
gandharvan kotiso jaghne
bharato vijaye disam

tadiyam dhanam aniya
sarvam rajne nyavedayat
satrughnas ca madhoh putram
lavanam nama raksasam
hatva madhuvane cakre
mathuram nama vai purim

SYNONYMS

subahuh--Subahu; srutasenah--Srutasena; ca--also; satrughnasya--of Lord Satrughna; babhuvatuh--were born; gandharvan--persons related with the Gandharvas, who are mostly pretenders; kotisah--by the tens of millions; jaghne--killed; bharatah--Lord Bharata; vijaye--while conquering; disam--all directions; tadiyam--of the Gandharvas; dhanam--riches; aniya--bringing; sarvam--everything; rajne--unto the King (Lord Ramacandra); nyavedayat--offered; satrughnah--Satrughna; ca--and; madhoh--of Madhu; putram--the son; lavanam--Lavana; nama--by the name; raksasam--a man-eater; hatva--by killing; madhuvane--in the great forest known as Madhuvana; cakre--constructed; mathuram--Mathura; nama--by the name; vai--indeed; purim--a great town.

TRANSLATION

Satrughna had two sons, named Subahu and Srutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Ramacandra. Satrughna also killed a Raksasa named

Lavana, who was the son of Madhu Raksasa. Thus He established in the great forest known as Madhuvana the town known as Mathura.

TEXT 15

TEXT

munau niksipya tanayau
sita bhartra vivasita
dhyayanti rama-caranau
vivaram pravivesa ha

SYNONYMS

munau--unto the great sage Valmiki; niksipya--giving in charge; tanayau--the two sons Lava and Kusa; sita--mother Sitadevi; bhartra--by her husband; vivasita--banished; dhyayanti--meditating upon; rama-caranau--the lotus feet of Lord Ramacandra; vivaram--within the earth; pravivesa--she entered; ha--indeed.

TRANSLATION

Being forsaken by her husband, Sitadevi entrusted her two sons to the care of Valmiki Muni. Then, meditating upon the lotus feet of Lord Ramacandra, she entered into the earth.

PURPORT

It was impossible for Sitadevi to live in separation from Lord Ramacandra. Therefore, after entrusting her two sons to the care of Valmiki Muni, she entered into the earth.

TEXT 16

TEXT

tac chrutva bhagavan ramo
rundhann api dhiya sucah
smarams tasya gunams tams tan
nasaknod roddhum isvarah

SYNONYMS

tat--this (the news of Sitadevi's entering the earth); srutva--hearing; bhagavan--the Supreme Personality of Godhead; ramah--Lord Ramacandra; rundhan--trying to reject; api--although; dhiya--by intelligence; sucah--grief; smaran--remembering; tasyah--of her; gunan--qualities; tan tan--under different circumstances; na--not; asaknot--was able; roddhum--to check; isvarah--although the supreme controller.

TRANSLATION

After hearing the news of mother Sita's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sita, He could not check His grief in transcendental love.

PURPORT

Lord Ramacandra's grief at the news of Sitadevi's entering the earth is not to be considered material. In the spiritual world also there are feelings of separation, but such feelings are considered spiritual bliss. Grief in separation exists even in the Absolute, but such feelings of separation in the spiritual world are transcendently blissful. Such feelings are a sign of tasya prema-vasyatva-svabhava, being under the influence of hladini-sakti and being controlled by love. In the material world such feelings of separation are only a perverted reflection.

"Srimad-Bhagavatam – Canto Nine" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT 17

TEXT

stri-pum-prasanga etadrk
sarvatra trasam-avahah
apisvaranam kim uta
gramyasya grha-cetasah

SYNONYMS

stri-pum-prasangah--attraction between husband and wife, or man and woman; etadrk--like this; sarvatra--everywhere; trasam-avahah--the cause of fear; api--even; isvaranam--of controllers; kim uta--and what to speak of; gramyasya--of ordinary men of this material world; grha-cetasah--who are attached to materialistic household life.

TRANSLATION

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahma and Lord Siva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

PURPORT

As explained above, when the feelings of love and transcendental bliss from the spiritual world are pervertedly reflected in this material world, they are certainly the cause of bondage. As long as men feel attracted to women in this material world and women feel attracted to men, the bondage of repeated birth and death will continue. But in the spiritual world, where there is no fear of birth and death, such feelings of separation are the cause of transcendental bliss. In the absolute reality there are varieties of feeling, but all of them are of the same quality of transcendental bliss.

TEXT 18

TEXT

tata urdhvam brahmacaryam
dharyann ajuhota prabhuh
trayodasabda-sahasram
agnihotram akhanditam

SYNONYMS

tatah--thereafter; urdhvam--after mother Sita's going into the earth; brahmacaryam--complete celibacy; dharayan--observing; ajuhota--performed a ritualistic ceremony and sacrifice; prabhuh--Lord Ramacandra; trayodasa-abda-sahasram--for thirteen thousand years; agnihotram--the sacrifice known as Agnihotra-yajna; akhanditam--without ceasing.

TRANSLATION

After mother Sita entered the earth, Lord Ramacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajna for thirteen thousand years.

TEXT 19

TEXT

smaratam hrdis vinyasya
viddham dandaka-kantakaih
sva-pada-pallavam rama
atma-jyotir agat tatah

SYNONYMS

smaratam--of persons who always think of Him; hr̥di--in the core of the heart; vinyasya--placing; viddham--pierced; dandaka-kantakaih--by thorns in the forest of Dandakaranya (while Lord Ramacandra was living there); sva-pada-pallavam--the petals of His lotus feet; ramah--Lord Ramacandra; atma-jyotih--the rays of His bodily luster, known as the brahmajyoti; agat--entered; tatah--beyond the brahmajyoti, or in His own Vaikuntha planet.

TRANSLATION

After completing the sacrifice, Lord Ramacandra, whose lotus feet were sometimes pierced by thorns when He lived in Dandakaranya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuntha planet beyond the brahmajyoti.

PURPORT

The lotus feet of the Lord are always a subject matter for meditation for devotees. Sometimes when Lord Ramacandra wandered in the forest of Dandakaranya, thorns pricked His lotus feet. The devotees, upon thinking of this, would faint. The Lord does not feel pain or pleasure from any action or reaction of this material world, but the devotees cannot tolerate even the pricking of the Lord's lotus feet by a thorn. This was the attitude of the gopis when they thought of Kṛṣṇa wandering in the forest, with pebbles and grains of sand pricking His lotus feet. This tribulation in the heart of a devotee cannot be understood by karmis, jñanis or yogis. The devotees, who could not tolerate even thinking of the Lord's lotus feet being pricked by a thorn, were again put into tribulation by thinking of the Lord's disappearance, for the Lord had to return to His abode after finishing His pastimes in this material world.

The word atma-jyotih is significant. The brahmajyoti, which is greatly appreciated by jñanis, or monistic philosophers who desire to enter it for liberation, is nothing but the rays of the Lord's body.

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam
tad brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (Brahma-saṁhita 5.40) The brahmajyoti is the beginning of the spiritual world, and beyond the brahmajyoti are the Vaikuntha planets. In other words, the brahmajyoti stays outside the Vaikuntha planets, just as the sunshine stays outside the sun. To enter the sun planet, one must go through the sunshine. Similarly, when the Lord or His devotees enter the Vaikuntha planets, they go through the brahmajyoti. The jñanis, or monistic philosophers, because of their impersonal conception of the Lord, cannot enter the Vaikuntha planets, but they also cannot stay eternally in the brahmajyoti. Thus after some time they fall again to this material world. Aruhya kṛcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah (Bhag. 10.2.32). The Vaikuntha planets are covered by the brahmajyoti,

and therefore one cannot properly understand what those Vaikuntha planets are unless one is a pure devotee.

TEXT 20

TEXT

nedam yaso raghupateh sura-yacnayatta-
lila-tanor adhika-samya-vimukta-dhamnah
rakso-vadho jaladhi-bandhanam astra-pugaih
kim tasya satru-hanane kapayah sahayah

SYNONYMS

na--not; idam--all these; yasah--fame; raghu-pateh--of Lord Ramacandra; sura-yacnaya--by the prayers of the demigods; atta-lila-tanoh--whose spiritual body is always engaged in various pastimes; adhika-samya-vimukta-dhamnah--no one is greater than or equal to Him; raksah-vadhah--killing the Raksasa (Ravana); jaladhi-bandhanam--bridging the ocean; astra-pugaih--with bow and arrows; kim--whether; tasya--His; satru-hanane--in killing the enemies; kapayah--the monkeys; sahayah--assistants.

TRANSLATION

Lord Ramacandra's reputation for having killed Ravana with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Ramacandra, whose spiritual body is always engaged in various pastimes. Lord Ramacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Ravana.

PURPORT

As stated in the Vedas (Svetasvatara Upanisad 6.8):

na tasya karyam karanam ca vidyate
na tat-samas cabhyadhikas ca drsyate
parasya saktir vividhaiva srutyate
svabhaviki jnana-bala-kriya ca

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." The Lord has nothing to do (na tasya karyam karanam ca vidyate); whatever He does is His pastime. The Lord has no duty to perform to oblige anyone. Nonetheless, He appears to act to protect His devotees or kill His enemies. Of course, no one can be the Lord's enemy, since who could be more powerful than the Lord? There is actually no question of anyone's being His enemy, but when the Lord wants to take pleasure in pastimes, He comes down to this material world and acts like a human being, thus showing His wonderful, glorious activities to please the devotees. His devotees always want to see the Lord victorious in varied activities, and therefore, to please Himself and them, the Lord sometimes agrees to act as a human being and perform wonderful, uncommon pastimes for the satisfaction of the devotees.

TEXT 21

TEXT

yasyamalam nrpa-sadahsu yaso 'dhunapi
gayanty agha-ghnam rsayo dig-ibhendrapattam
tam nakapala-vasupala-kirita-justa-
padambujam raghupatim saranam prapadye

SYNONYMS

yasya--whose (Lord Ramacandra's); amalam--spotless, free from material qualities; nrpa-sadahsu--in the assembly of great emperors like Maharaja Yudhisthira; yasah--famous glories; adhuna api--even today; gayanti--glorify; agha-ghnam--which vanquish all sinful reactions; rsayah--great saintly persons like Markandeya; dik-ibha-indrapattam--as the ornamental cloth covering the elephant that conquers the directions; tam--that; naka-pala--of heavenly demigods; vasu-pala--of earthly kings; kirita--by the helmets; justa--are worshiped; pada-ambujam--whose lotus feet; raghupatim--unto Lord Ramacandra; saranam--surrender; prapadye--I offer.

TRANSLATION

Lord Ramacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Markandeya Rsi still glorify His characteristics in the assemblies of great emperors like Maharaja Yudhisthira. Similarly, all the saintly kings and all the demigods, including Lord Siva and Lord Brahma, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

TEXT 22

TEXT

sa yaih sprsto 'bhidrsto va
samvisto 'nugato 'pi va
kosalas te yayuh sthanam
yatra gacchanti yoginah

SYNONYMS

sah--He, Lord Ramacandra; yaih--by which persons; sprstah--touched; abhidrstah--seen; va--either; samvistah--eating together, lying together; anugatah--followed as servants; api va--even; kosalah--all those inhabitants of Kosala; te--they; yayuh--departed; sthanam--to the place; yatra--wherein; gacchanti--they go; yoginah--all the bhakti-yogis.

TRANSLATION

Lord Ramacandra returned to His abode, to which bhakti-yogis are promoted. This is the place to which all the inhabitants of Ayodhya went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

PURPORT

The Lord says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Here this is confirmed. All the inhabitants of Ayodhya who saw Lord Ramacandra as citizens, served Him as servants, sat and talked with Him as friends or were somehow or other present during His reign went back home, back to Godhead. After giving up the body, the devotee who becomes perfect in devotional service enters that particular universe where Lord Ramacandra or Lord Krsna is engaged in His pastimes. Then, after being trained to serve the Lord in various capacities in that prakata-lila, the devotee is finally promoted to sanatana-dhama, the supreme abode in the spiritual world. This sanatana-dhama is also mentioned in Bhagavad-gita (paras tasmāt tu bhavo 'nyo'vyakto'vyaktat sanatanah). One who enters the transcendental pastimes of the Lord is called nitya-lila-pravista. To understand clearly why Lord Ramacandra returned, it is mentioned herewith that the Lord went to that particular place where the bhakti-yogis go. The impersonalists misunderstand the statements of Srimad-Bhagavatam to mean that the Lord entered His own effulgence and therefore become impersonal. But the Lord is a person, and His devotees are persons. Indeed, the living entities, like the Lord, were persons in the past, they are persons in the present, and they will continue to be persons even after giving up the body. This is also confirmed in Bhagavad-gita.

TEXT 23

TEXT

puruso rama-caritam
sravanair upadharayan
ansamsya-paro rajan
karma-bandhair vimucyate

SYNONYMS

purusah--any person; rama-caritam--the narration concerning the activities of the Supreme Personality of Godhead Lord Ramacandra; sravanaih--by aural reception; upadharayan--simply by this process of hearing; ansamsya-parah--becomes completely free from envy; rajan--O King Pariksit; karma-bandhah--by the bondage of fruitive activities; vimucyate--one becomes liberated.

TRANSLATION

O King Pariksit, anyone who aurally receives the narrations concerning the characteristics of Lord Ramacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

PURPORT

Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him. Such envious devotees are not completely freed from the bondage of birth and death. As long as one is not completely free from the cause of birth and death, one cannot enter the sanatana-dhama or the eternal pastimes of the Lord. One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks, "What harm can the so-called enemy do?" Thus a devotee is confident about his protection. The Lord says, ye yatha mam prapadyante tams tathaiva bhajamy aham: "According to the proportion of one's surrender unto Me, I respond accordingly." A devotee must therefore be completely free from envy, especially of other devotees. To envy other devotees is a great offense, a vaisnava-aparadha. A devotee who constantly engages in hearing and chanting (sravana-kirtana) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead.

TEXT 24

TEXT

sri-rajovaca
 katham sa bhagavan ramo
 bhratr va svayam atmanah
 tasmin va te 'nvavartanta
 prajah pauras ca isvare

SYNONYMS

sri-raja uvaca--Maharaja Pariksit inquired; katham--how; sah--He, the Lord; bhagavan--the Supreme Personality of Godhead; ramah--Lord Ramacandra; bhratr--unto the brothers (Laksmana, Bharata and Satrugna); va--either; svayam--personally; atmanah--expansions of His person; tasmin--unto the Lord; va--either; te--they (all the inhabitants and the brothers); anvavartanta--behaved; prajah--all the inhabitants; paurah--the citizens; ca--and; isvare--unto the Supreme Lord.

TRANSLATION

Maharaja Pariksit inquired from Sukadeva Gosvami: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhya treat Him?

TEXT 25

TEXT

sri-badarayanir uvaca
 athadisad dig-vijaye
 bhratrms tri-bhuvanesvarah
 atmanam darsayan svanam
 purim aiksata sanugah

SYNONYMS

sri-badarayanih uvaca--Sri Sukadeva Gosvami said; atha--hereafter (when the Lord accepted the throne on the request of Bharata); adisat--ordered; dik-vijaye--to conquer all the world; bhratr--His younger brothers; tri-bhuvana-isvarah--the Lord of the universe; atmanam--personally, Himself; darsayan--giving audience; svanam--to the family members and the citizens; purim--the city; aiksata--supervised; sa-anugah--with other assistants.

TRANSLATION

Sukadeva Gosvami replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Ramacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

PURPORT

The Supreme Personality of Godhead does not allow any of His devotees or assistants to be engaged in sense gratification. The younger brothers of Lord Ramacandra were at home enjoying the personal presence of the Supreme Personality of Godhead, but the Lord ordered Them to go out and achieve victory all over the world. It was the custom (and this custom, in some places, is still current) that all other kings would have to accept the supremacy of the emperor. If the king of a small state did not accept the emperor's supremacy, there would be a fight, and the king of the small state would be obliged to accept the emperor as supreme; otherwise, it would not be possible for the emperor to rule the country.

Lord Ramacandra showed His favor to His brothers by ordering Them to go out. Many of the Lord's devotees residing in Vrndavana have taken the vow not to leave Vrndavana to preach Krsna consciousness. But the Lord says that Krsna consciousness should be spread all over the world, in every village and every town. This is the open order of Lord Caitanya Mahaprabhu.

prthivite ache yata nagaradi grama
sarvatra pracara haibe mora nama

A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vrndavana but chants in a solitary place he has become a great devotee. A devotee must carry out the order of the Supreme Personality of Godhead. Caitanya Mahaprabhu said, yare dekha, tare kaha 'krsna'-upadesa. Every devotee, therefore, should spread Krsna consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead. The Lord says, sarva-dharman parityajya mam ekam saranam vraja: "Abandon all varieties of religion and just surrender unto Me." This is the order of the Lord, who speaks as the supreme emperor. Everyone should be induced to accept this order, for this is victory (dig-vijaya). And it is the duty of the soldier, the devotee, to impress upon everyone this philosophy of life.

Of course, those who are kanistha-adhikaris do not preach, but the Lord shows mercy to them also, as He did by staying personally in Ayodhya to give audience to the people in general. One should not mistakenly think that the Lord asked His younger brothers to leave Ayodhya because He especially favored the citizens. The Lord is merciful to everyone, and

He knows how to show His favor to each individual person according to his capacity. One who abides by the order of the Lord is a pure devotee.

TEXT 26

TEXT

asikta-margam gandhodaih
karinam mada-sikaraih
svaminam praptam alokya
mattam va sutaram iva

SYNONYMS

asikta-margam--the streets were sprinkled; gandha-udaih--with perfumed water; karinam--of elephants; mada-sikaraih--with particles of perfumed liquor; svaminam--the master or proprietor; praptam--present; alokya--seeing personally; mattam--very opulent; va--either; sutaram--highly; iva--as if.

TRANSLATION

During the reign of Lord Ramacandra, the streets of the capital, Ayodhya, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

PURPORT

We have simply heard about the opulence of Rama-rajya during the reign of Lord Ramacandra. Now, here is one example of the opulence of the Lord's kingdom. The streets of Ayodhya were not only cleaned but also sprinkled with perfumed water and drops of perfumed liquor, which were distributed by elephants through their trunks. There was no need of sprinkling machines, for the elephant has a natural ability to suck water through its trunk and again throw it out in a shower. We can understand the opulence of the city from this one example: it was actually sprinkled with perfumed water. Moreover, the citizens had the opportunity to see the Lord personally supervising the affairs of the state. He was not a sleeping monarch, as we can understand from His activities in sending His brothers to see to affairs outside the capital and punish anyone who did not obey the emperor's orders. This is called dig-vijaya. The citizens were all given facilities for peaceful life, and they were also qualified with appropriate attributes according to varnasrama. As we have seen from the previous chapter, varnasrama-gunanvitah: the citizens were trained according to the varnasrama system. A class of men were brahmanas, a class of men were ksatriyas, a class were vaisyas, and a class were sudras. Without this scientific division, there can be no question of good citizenship. The King, being magnanimous and perfect in His duty, performed many sacrifices and treated the citizens as His sons, and the citizens, being trained in the varnasrama system, were obedient and perfectly ordered. The entire monarchy was so opulent and peaceful that the government was even able to sprinkle the street with perfumed water, what to speak of other management. Since the city was sprinkled with perfumed water, we can simply imagine how opulent it was in other respects. Why should the citizens not have felt happy during the reign of Lord Ramacandra.

TEXT 27

TEXT

prasada-gopura-sabha-
caitya-deva-grhadisu
vinyasta-hema-kalasaih
patakabhis ca manditam

SYNONYMS

prasada--in palaces; gopura--palace gates; sabha--assembly houses;
caitya--raised platforms; deva-grha--temples wherein deities are
worshiped; adisu--and so on; vinyasta--placed; hema-kalasaih--with golden
waterpots; patakabhih--by flags; ca--also; manditam--bedecked.

TRANSLATION

The palaces, the palace gates, the assembly houses, the platforms for
meeting places, the temples and all such places were decorated with
golden waterpots and bedecked with various types of flags.

TEXT 28

TEXT

pugaih savrntai rambhabhih
pattikabhih suvasasam
adarsair amsukaih sragbhih
krta-kautuka-toranam

SYNONYMS

pugaih--by trees of betel nut; sa-vrntaih--with bunches of flowers and
fruits; rambhabhih--with banana trees; pattikabhih--with flags; su-
vasasam--decorated with colorful cloth; adarsaih--with mirrors; amsukaih-
-with cloths; sragbhih--with garlands; krta-kautuka--made auspicious;
toranam--possessing reception gates.

TRANSLATION

Wherever Lord Ramacandra visited, auspicious welcome gates were
constructed, with banana trees and betel nut trees, full of flowers and
fruits. The gates were decorated with various flags made of colorful
cloth and with tapestries, mirrors and garlands.

TEXT 29

TEXT

tam upeyus tatra tatra
paura arhana-panayah
asiso yuyujur deva
pahimam prak tvayoddhrtam

SYNONYMS

tam--unto Him, Lord Ramacandra; upeyuh--approached; tatra tatra--
wherever He visited; paura--the inhabitants of the neighborhood; arhana-
panayah--carrying paraphernalia to worship the Lord; asisah--blessings
from the Lord; yuyujuh--came down; deva--O my Lord; pahi--just maintain;
imam--this land; prak--as before; tvaya--by You; uddhrtam--rescued (from
the bottom of the sea in Your incarnation as Varaha).

TRANSLATION

Wherever Lord Ramacandra visited, the people approached Him with
paraphernalia of worship and begged the Lord's blessings. "O Lord," they
said, "as You rescued the earth from the bottom of the sea in Your
incarnation as a boar, may You now maintain it. Thus we beg Your
blessings."

TEXT 30

TEXT

tatah praja viksyā patim ciragatam
didrksayotsrsta-grhah striyo narah
aruhyā harṃyany aravinda-locanam
atrpta-netrah kusumair avakiran

SYNONYMS

tatah--thereafter; prajah--the citizens; viksyā--by seeing; patim--the
King; cira-agatam--returned after a long time; didrksaya--desiring to
see; utsrsta-grhah--vacating their respective residences; striyah--the
women; narah--the men; aruhyā--getting on top of; harṃyani--great
palaces; aravinda-locanam--Lord Ramacandra, whose eyes are like the
petals of a lotus; atrpta-netrah--whose eyes were not fully satisfied;
kusumaih--by flowers; avakiran--showered the Lord.

TRANSLATION

Thereafter, not having seen the Lord for a long time, the citizens,
both men and women, being very eager to see Him, left their homes and got
up on the roofs of the palaces. Being incompletely satiated with seeing
the face of the lotus-eyed Lord Ramacandra, they showered flowers upon
Him.

TEXTS 31-34

TEXT

atha pravistah sva-grham
justam svaih purva-rajabhih
anantakhila-kosadhyam
anarghyoruparicchadam

vidrumodumbara-dvarair
vaidurya-stambha-panktibhih
sthalair marakataih svacchair
bhrajat-sphatika-bhittibhih

citra-sragbhih pattikabhir
vaso-mani-ganamsukaih

mukta-phalais cid-ullasaih
kanta-kamopapattibhih

dhupa-dipaih surabhibhir
manditam puspa-mandanaih
stri-pumbhih sura-sankasair
justam bhusana-bhusanaih

SYNONYMS

atha--thereafter; pravistah--He entered; sva-grham--His own palace; justam--occupied; svaih--by His own family members; purva-rajabhih--by the previous members of the royal family; ananta--unlimited; akhila--everywhere; kosa--treasury; adhyam--prosperous; anarghya--priceless; uru--high; paricchadam--paraphernalia; vidruma--of coral; udumbara-dvaraih--with the two sides of the doors; vaidurya-stambha--with pillars of vaidurya-mani; panktibhih--in a line; sthalaih--with floors; marakataih--made of marakata stone; svacchaih--very cleanly polished; bhrajat--dazzling; sphatika--marble; bhittibhih--foundations; citra-sragbhih--with varieties of flower garlands; pattikabhih--with flags; vasah--clothing; mani-gana-amsukaih--by various effulgent and valuable stones; mukta-phalaih--with pearls; cit-ullasaih--increasing celestial pleasure; kanta-kama--fulfilling one's desires; upapattibhih--by such paraphernalia; dhupa-dipaih--with incense and lamps; surabhibhih--very fragrant; manditam--decorated; puspa-mandanaih--by bunches of various flowers; stri-pumbhih--by men and women; sura-sankasaih--appearing like the demigods; justam--full of; bhusana-bhusanaih--whose bodies beautified their ornaments.

TRANSLATION

Thereafter, Lord Ramacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidurya-mani, the floor was made of highly polished marakata-mani, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

TEXT 35

TEXT

tasmin sa bhagavan ramah
snigdahaya priyayestaya
reme svarama-dhiranam
rsabhah sitaya kila

SYNONYMS

tasmin--in that celestial palace; sah--He; bhagavan--the Supreme Personality of Godhead; ramah--Lord Ramacandra; snigdahaya--always pleased by her behavior; priyaya istaya--with His dearest wife; reme--enjoyed;

sva-arama--personal pleasure; dhiranam--of the greatest learned persons;
rsabhah--the chief; sitaya--with mother Sita; kila--indeed.

TRANSLATION

Lord Ramacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sita, and enjoyed complete peace.

TEXT 36

TEXT

bubhuje ca yatha-kalam
kaman dharmam apidayan
varsa-pugan bahun nram
abhidhyataghri-pallavah

SYNONYMS

bubhuje--He enjoyed; ca--also; yatha-kalam--as long as required;
kaman--all enjoyment; dharmam--religious principles; apidayan--without transgressing; varsa-pugan--duration of years; bahun--many; nram--of the people in general; abhidhyata--being meditated upon; anghri-pallavah--His lotus feet.

TRANSLATION

Without transgressing the religious principles, Lord Ramacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed. Thus end the Bhaktivedanta purports of the Ninth Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "Lord Ramacandra Rules the World."

Chapter Twelve

The Dynasty of Kusa, the Son of Lord Ramacandra

This chapter describes the dynasty of Kusa, the son of Lord Ramacandra. The members of this dynasty are descendants of Sasada, the son of Maharaja Ikshvaku.

Following in the genealogical table of Lord Ramacandra's dynasty, Kusa, the Lord's son, was followed consecutively by Atithi, Nisadha, Nabha, Pundarika, Ksemadhanva, Devanika, Aniha, Pariyatra, Balasthala, Vajranabha, Sagana and Vidhrti. These personalities ruled the world. From Vidhrti came Hiranyanabha, who later became the disciple of Jaimini and propounded the system of mystic yoga in which Yajnavalkya was initiated. Following in this dynasty were Puspa, Dhruvasandhi, Sudarsana, Agnivarna, Sighra and Maru. Maru attained full perfection in the practice of yoga, and he still lives in the village of Kalapa. At the end of this age of Kali, he will revive the dynasty of the sun-god. Next in the dynasty were Prasusruta, Sandhi, Amarsana, Mahasvan, Visvabahu, Prasenajit, Taksaka and Brhadbala, who was later killed by Abhimanyu. Sukadeva Gosvami said that these were all kings who had passed away. The future descendants of Brhadbala will be Brhadrana, Urukriya, Vatsavrddha, Prativyoma, Bhanu, Divaka, Sahadeva, Brhadasva, Bhanuman, Pratikasva, Supratika, Marudeva, Sunaksatra, Puskara, Antariksa, Sutapa, Amitrajit, Brhadraja, Barhi, Krtanjaya, Rananjaya, Sanjaya, Sakya, Suddhoda, Langala, Prasenajit, Ksudraka, Ranaka, Suratha and Sumitra. All of them will become kings one

after another. Sumitra, coming in this age of Kali, will be the last king in the Ikshvaku dynasty; after him, the dynasty will be extinguished.

TEXT 1

TEXT

sri-suka uvaca
kusasya catithis tasman
nisadhas tat-suto nabhah
pundariko 'tha tat-putrah
ksemadhanvabhavat tatah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; kusasya--of Kusa, the son of Lord Ramacandra; ca--also; atithih--Atithi; tasmah--from him; nisadhah--Nisadha; tat-sutah--his son; nabhah--Nabha; pundarikah--Pundarika; atha--thereafter; tat-putrah--his son; ksemadhanva--Ksemadhanva; abhavad--became; tatah--thereafter.

TRANSLATION

Sukadeva Gosvami said: The son of Ramacandra was Kusa, the son of Kusa was Atithi, the son of Atithi was Nisadha, and the son of Nisadha was Nabha. The son of Nabha was Pundarika, and from Pundarika came a son named Ksemadhanva.

TEXT 2

TEXT

devanikas tato 'nihah
pariyatro 'tha tat-sutah
tato balasthalas tasmah
vajranabho 'rka-sambhavad

SYNONYMS

devanikah--Devanika; tatah--from Ksemadhanva; anihah--from Devanika came the son named Anihah; pariyatrah--Pariyatra; atha--thereafter; tat-sutah--the son of Anihah; tatah--from Pariyatra; balasthalah--Balasthala; tasmah--from Balasthala; vajranabhah--Vajranabha; arka-sambhavad--derived from the sun-god.

TRANSLATION

The son of Ksemadhanva was Devanika, Devanika's son was Anihah, Anihah's son was Pariyatra, and Pariyatra's son was Balasthala. The son of Balasthala was Vajranabha, who was said to have been born from the effulgence of the sun-god.

TEXTS 3-4

TEXT

saganas tat-sutas tasmah
vidhrtis cabhavad sutah

tato hiranyanabho 'bhud
yogacaryas tu jaimineh

sisyah kausalya adhyatmam
yajnavalkyo 'dhyagad yatah
yogam mahodayam rsir
hrdaya-granthi-bhedakam

SYNONYMS

saganah--Sagana; tat--this (Vajranabha's); sutah--son; tasmāt--from him; vidhrtih--Vidhrti; ca--also; abhavat--was born; sutah--his son; tatah--from him; hiranyanabhah--Hiranyanabha; abhut--became; yoga-acaryah--the propounder of the philosophy of yoga; tu--but; jaimineh--because of accepting Jaimini as his spiritual master; sisya--disciple; kausalyah--Kausalya; adhyatmam--spiritual; yajnavalkyah--Yajnavalkya; adhyagat--studied; yatah--from him (Hiranyanabha); yogam--the mystic performances; maha-udayam--highly elevated; rsih--Yajnavalkya Rsi; hrdaya-granthi-bhedakam--mystic yoga, which can loosen the knots of material attachment in the heart.

TRANSLATION

The son of Vajranabha was Sagana, and his son was Vidhrti. The son of Vidhrti was Hiranyanabha, who became a disciple of Jaimini and became a great acarya of mystic yoga. It is from Hiranyanabha that the great saint Yajnavalkya learned the highly elevated system of mystic yoga known as adhyatma-yoga, which can loosen the knots of material attachment in the heart.

TEXT 5

TEXT

puspo hiranyanabhasya
dhruvasandhis tato 'bhavat
sudarsano 'thagnivarnah
sighras tasya maruh sutah

SYNONYMS

puspah--Puspa; hiranyanabhasya--the son of Hiranyanabha; dhruvasandhih--Dhruvasandhi; tatah--from him; abhavat--was born; sudarsanah--from Dhruvasandhi, Sudarsana was born; atha--thereafter; agnivarnah--Agnivarna, the son of Sudarsana; sighrah--Sighra; tasya--his (Agnivarna's); maruh--Maru; sutah--son.

TRANSLATION

The son of Hiranyanabha was Puspa, and the son of Puspa was Dhruvasandhi. The son of Dhruvasandhi was Sudarsana, whose son was Agnivarna. The son of Agnivarna was named Sighra, and his son was Maru.

TEXT 6

TEXT

so 'sav aste yoga-siddhah

kalapa-gramam asthitah
kaler ante surya-vamsam
nastam bhavayita punah

SYNONYMS

sah--he; asau--the personality known as Maru; aste--still existing; yoga-siddhah--perfection in the power of mystic yoga; kalapa-gramam--the place named Kalapa-grama; asthitah--he is still living there; kaleh--of this Kali-yuga; ante--at the end; surya-vamsam--the descendants of the sun-god; nastam--after being lost; bhavayita--Maru will begin by begetting a son; punah--again.

TRANSLATION

Having achieved perfection in the power of mystic yoga, Maru still lives in a place known as Kalapa-grama. At the end of Kali-yuga, he will revive the lost Surya dynasty by begetting a son.

PURPORT

At least five thousand years ago, Srila Sukadeva Gosvami ascertained the existence of Maru in Kalapa-grama and said that Maru, having achieved a yoga-siddha body, would continue to exist until the end of Kali-yuga, which is calculated to continue for 432,000 years. Such is the perfection of mystic power. By controlling the breath, the perfect yogi can continue his life for as long as he likes. Sometimes we hear from the Vedic literature that some personalities from the Vedic age, such as Vyasadeva and Asvatthama, are still living. Here we understand that Maru is also still living. We are sometimes surprised that a mortal body can live for such a long time. The explanation of this longevity is given here by the word yoga-siddha. If one becomes perfect in the practice of yoga, he can live as long as he likes. The demonstration of some trifling yoga-siddha does not constitute perfection. Here is a factual example of perfection: a yoga-siddha can live as long as he likes.

TEXT 7

TEXT

tasmat prasusrutas tasya
sandhis tasyapy amarsanah
mahasvam tat-sutas tasmad
visvabahur ajayata

SYNONYMS

tasmat--from Maru; prasusrutah--Prasusruta, his son; tasya--of Prasusruta; sandhih--a son named Sandhi; tasya--his (Sandhi's); api--also; amarsanah--a son named Amarsana; mahasvan--the son of Amarsana; tat--his; sutah--son; tasmat--from him (Mahasvan); visvabahuh--Visvabahu; ajayata--took birth.

TRANSLATION

From Maru was born a son named Prasusruta, from Prasusruta came Sandhi, from Sandhi came Amarsana, and from Amarsana a son named Mahasvan. From Mahasvan, Visvabahu took his birth.

TEXT 8

TEXT

tatah prasenajit tasmat
taksako bhavita punah
tato brhadbalo yas tu
pitra te samare hatah

SYNONYMS

tatah--from Visvabahu; prasenajit--a son named Prasenajit was born;
tasmat--from him; taksakah--Taksaka; bhavita--would take birth; punah--
again; tatah--from him; brhadbalah--a son named Brhadbala; yah--he who;
tu--but; pitra--by father; te--your; samare--in the fight; hatah--killed.

TRANSLATION

From Visvabahu came a son named Prasenajit, from Prasenajit came
Taksaka, and from Taksaka came Brhadbala, who was killed in a fight by
your father.

TEXT 9

TEXT

ete hiksvaku-bhupala
atitah srnv anagatan
brhadbalasya bhavita
putro namna brhadranah

SYNONYMS

ete--all of them; hi--indeed; iksvaku-bhupalah--kings in the dynasty
of Iksvaku; atitah--all of them are dead and gone; srnu--just hear;
anagatan--those who will come in the future; brhadbalasya--of Brhadbala;
bhavita--there will be; putrah--a son; namna--by the name; brhadranah--
Brhadrana.

TRANSLATION

All these kings in the dynasty of Iksvaku have passed away. Now please
listen as I describe the kings who will be born in the future. From
Brhadbala will come Brhadrana.

TEXT 10

TEXT

urukriyah sutas tasya
vatsavrddho bhavisyati
prativyomas tato bhanur
divako vahini-patih

SYNONYMS

urukriyah--Urukriya; sutah--son; tasya--of Urukriya; vatsavrddhah--Vatsavrddha; bhavisyati--will take birth; prativyomah--Prativyoma; tatah--from Vatsavrddha; bhanuh--(from Prativyoma) a son named Bhanu; divakah--from Bhanu a son named Divaka; vahini-patih--a great commander of soldiers.

TRANSLATION

The son of Brhadrana will be Urukriya, who will have a son named Vatsavrddha. Vatsavrddha will have a son named Prativyoma, and Prativyoma will have a son named Bhanu, from whom Divaka, a great commander of soldiers, will take birth.

TEXT 11

TEXT

sahadevas tato viro
brhadasvo 'tha bhanuman
pratikasvo bhanumatah
supratiko 'tha tat-sutah

SYNONYMS

sahadevah--Sahadeva; tatah--from Divaka; virah--a great hero; brhadasvah--Brhadasva; atha--from him; bhanuman--Bhanuman; pratikasvah--Pratikasva; bhanumatah--from Bhanuman; supratikah--Supratika; atha--thereafter; tat-sutah--the son of Pratikasva.

TRANSLATION

Thereafter, from Divaka will come a son named Sahadeva, and from Sahadeva a great hero named Brhadasva. From Brhadasva will come Bhanuman, and from Bhanuman will come Pratikasva. The son of Pratikasva will be Supratika.

TEXT 12

TEXT

bhavita marudevo 'tha
sunaksatro 'tha puskarah
tasyantariksas tat-putrah
sutapas tad amitrajit

SYNONYMS

bhavita--will be born; marudevah--Marudeva; atha--thereafter; sunaksatrah--Sunaksatra; atha--thereafter; puskarah--Puskara, a son of Sunaksatra; tasya--of Puskara; antariksah--Antariksa; tat-putrah--his son; sutapah--Sutapa; tat--from him; amitrajit--a son named Amitrajit.

TRANSLATION

Thereafter, from Supratika will come Marudeva; from Marudeva, Sunaksatra; from Sunaksatra, Puskara; and from Puskara, Antariksa. The son of Antariksa will be Sutapa, and his son will be Amitrajit.

TEXT 13

TEXT

brhadrajas tu tasyapi
barhis tasmāt krtanjayah
rananjayas tasya sutah
sanjaya bhavita tatah

SYNONYMS

brhadrajah--Bṛhadraja; tu--but; tasya api--of Amitrajit; barhih--
Barhi; tasmāt--from Barhi; krtanjayah--Kṛtanjaya; rananjayah--Rānanjaya;
tasya--of Kṛtanjaya; sutah--son; sanjaya--Sanjaya; bhavita--will take
birth; tatah--from Rānanjaya.

TRANSLATION

From Amitrajit will come a son named Bṛhadraja, from Bṛhadraja will
come Barhi, and from Barhi will come Kṛtanjaya. The son of Kṛtanjaya will
be known as Rānanjaya, and from him will come a son named Sanjaya.

TEXT 14

TEXT

tasmāc chakyo 'tha suddhoda
langalas tat-sutah smrtah
tatah prasenajit tasmāt
ksudrako bhavita tatah

SYNONYMS

tasmāt--from Sanjaya; sakyah--Sakya; atha--thereafter; suddhodah--
Suddhoda; langalah--Langala; tat-sutah--the son of Suddhoda; smrtah--is
well known; tatah--from him; prasenajit--Prasenajit; tasmāt--from
Prasenajit; ksudrakah--Ksudraka; bhavita--will take birth; tatah--
thereafter.

TRANSLATION

From Sanjaya will come Sakya, from Sakya will come Suddhoda, and from
Suddhoda will come Langala. From Langala will come Prasenajit, and from
Prasenajit, Ksudraka.

TEXT 15

TEXT

ranako bhavita tasmāt
surathas tanayas tatah
sumitro nama nisthanta
ete barhadbalanvayah

SYNONYMS

ranakah--Rānaka; bhavita--will take birth; tasmāt--from Ksudraka;
surathah--Suratha; tanayah--the son; tatah--thereafter; sumitrah--

Sumitra, the son of Suratha; nama--by the name; nistha-antah--the end of the dynasty; ete--all the above-mentioned kings; barhadbala-anvayah--in the dynasty of King Brhadbala.

TRANSLATION

From Ksudraka will come Ranaka, from Ranaka will come Suratha, and from Suratha will come Sumitra, ending the dynasty. This is a description of the dynasty of Brhadbala.

TEXT 16

TEXT

iksvakunam ayam vamsah
sumitranto bhavisyati
yatas tam prapya rajanam
samstham prapsyati vai kalau

SYNONYMS

iksvakunam--of the dynasty of King Ikshvaku; ayam--this (what has been described); vamsah--descendants; sumitra-antah--Sumitra being the last king of this dynasty; bhavisyati--will appear in the future, while the Kali-yuga still continues; yatah--because; tam--him, Maharaja Sumitra; prapya--getting; rajanam--as a king in that dynasty; samstham--culmination; prapsyati--gets; vai--indeed; kalau--at the end of Kali-yuga.

TRANSLATION

The last king in the dynasty of Ikshvaku will be Sumitra; after Sumitra there will be no more sons in the dynasty of the sun-god, and thus the dynasty will end. Thus end the Bhaktivedanta purports of the Ninth Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "The Dynasty of Kusa, the Son of Lord Ramacandra."

Chapter Thirteen The Dynasty of Maharaja Nimi

This chapter describes the dynasty in which the great and learned scholar Janaka was born. This is the dynasty of Maharaja Nimi, who is said to have been the son of Ikshvaku.

When Maharaja Nimi began performing great sacrifices, he appointed Vasistha to be chief priest, but Vasistha refused, for he had already agreed to be priest in performing a yajna for Lord Indra. Vasistha therefore requested Maharaja Nimi to wait until Lord Indra's sacrifice was finished, but Maharaja Nimi did not wait. He thought, "Life is very short, so there is no need to wait." He therefore appointed another priest to perform the yajna. Vasistha was very angry at King Nimi and cursed him, saying, "May your body fall down." Cursed in that way, Maharaja Nimi also became very angry, and he retaliated by saying, "May your body also fall down." As a result of this cursing and countercursing, both of them died. After this incident, Vasistha took birth again, begotten by Mitra and Varuna, who were agitated by Urvasi.

The priests who were engaged in the sacrifice for King Nimi preserved Nimi's body in fragrant chemicals. When the sacrifice was over, the priests prayed for Nimi's life to all the demigods who had come to the

arena of yajna, but Maharaja Nimi refused to take birth again in a material body because he considered the material body obnoxious. The great sages then churned Nimi's body, and as a result of this churning, Janaka was born.

The son of Janaka was Udavasu, and the son of Udavasu was Nandivardhana. The son of Nandivardhana was Suketu, and his descendants continued as follows: Devarata, Brhadratha, Mahavirya, Sudhrti, Dhrstaketu, Haryasva, Maru, Pratipaka, Krtaratha, Devamidha, Visruta, Mahadhrti, Krtirata, Maharoma, Svarnaroma, Hrasvaroma and Siradhvaja. All these sons appeared in the dynasty one after another. From Siradhvaja, mother Sitadevi was born. Siradhvaja's son was Kusadhvaja, and the son of Kusadhvaja was Dharmadhvaja. The sons of Dharmadhvaja were Krtadhvaja and Mitadhvaja. The son of Krtadhvaja was Kesidhvaja, and the son of Mitadhvaja was Khandikya. Kesidhvaja was a self-realized soul, and his son was Bhanuman, whose descendants were as follows: Satadyumna, Suci, Sanadvaja, Urjaketu, Aja, Purujit, Aristanemi, Srutayu, Suparsvaka, Citraratha, Ksemadhi, Samaratha, Satyaratha, Upaguru, Upagupta, Vasvananta, Yuyudha, Subhasana, Sruta, Jaya, Vijaya, Rta, Sunaka, Vitahavya, Dhrti, Bahulasva, Krti and Mahavasi. All of these sons were great self-controlled personalities. This completes the list of the entire dynasty.

TEXT 1

TEXT

sri-suka uvaca
nimir iksvaku-tanayo
vasistham avrtartvijam
arabhya satram so 'py aha
sakrena prag vrto 'smi bhoh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; nimih--King Nimi; iksvaku-tanayah--the son of Maharaja Iksvaku; vasistham--the great sage Vasistha; avrta--appointed; rtvijam--the chief priest of the sacrifice; arabhya--beginning; satram--the sacrifice; sah--he, Vasistha; api--also; aha--said; sakrena--by Lord Indra; prak--before; vrtah asmi--I was appointed; bhoh--O Maharaja Nimi.

TRANSLATION

Srila Sukadeva Gosvami said: After beginning sacrifices, Maharaja Nimi, the son of Iksvaku, requested the great sage Vasistha to take the post of chief priest. At that time, Vasistha replied, "My dear Maharaja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra.

TEXT 2

TEXT

tam nirvartyagamisyami
tavan mam pratipalaya
tusnim asid grha-patih
so 'pindrasyakaron makham

SYNONYMS

tam--that sacrifice; nirvartya--after finishing; agamisyami--I shall come back; tavat--until that time; mam--me (Vasistha); pratipalaya--wait for; tusnim--silent; asit--remained; grha-patih--Maharaja Nimi; sah--he, Vasistha; api--also; indrasya--of Lord Indra; akarot--executed; makham--the sacrifice.

TRANSLATION

"I shall return here after finishing the yajna for Indra. Kindly wait for me until then." Maharaja Nimi remained silent, and Vasistha began to perform the sacrifice for Lord Indra.

TEXT 3

TEXT

nimis calam idam vidvan
satram arabhatatmavan
rtvigbhir aparais tavan
nagamad yavata guruh

SYNONYMS

nimih--Maharaja Nimi; calam--flickering, subject to end at any moment; idam--this (life); vidvan--being completely aware of this fact; satram--the sacrifice; arabhata--inaugurated; atmavan--self-realized person; rtvigbhiih--by priests; aparaih--other than Vasistha; tavat--for the time being; na--not; agamat--returned; yavata--so long; guruh--his spiritual master (Vasistha).

TRANSLATION

Maharaja Nimi, being a self-realized soul, considered that this life is flickering. Therefore, instead of waiting long for Vasistha, he began performing the sacrifice with other priests.

PURPORT

Canakya Pandita says, sariram ksana-vidhvamsi kalpanta-sthayino gunah: "The duration of one's life in the material world may end at any moment, but if within this life one does something worthy, that qualification is depicted in history eternally." Here is a great personality, Maharaja Nimi, who knew this fact. In the human form of life one should perform activities in such a way that at the end he goes back home, back to Godhead. This is self-realization.

TEXT 4

TEXT

sisya-vyatikramam viksyā
tam nirvartyagato guruh
asapat patatad deho
nimeh pandita-maninah

SYNONYMS

sisya-vyatikramam--the disciple's deviation from the order of the guru; viksyā--observing; tam--the performance of yajna by Indra; nirvartya--after finishing; agatah--when he returned; guruh--Vasistha Muni; asapat--he cursed Nimi Maharaja; patatat--may it fall down; dehah--the material body; nimeh--of Maharaja Nimi; pandita-maninah--who considers himself so learned (as to disobey the order of his spiritual master).

TRANSLATION

After completing the sacrificial performance for King Indra, the spiritual master Vasistha returned and found that his disciple Maharaja Nimi had disobeyed his instructions. Thus Vasistha cursed him, saying, "May the material body of Nimi, who considers himself learned, immediately fall."

TEXT 5

TEXT

nimih pratidadau sapat
gurave 'dharma-vartine
tavapi patatad deho
lobhad dharmam ajanatah

SYNONYMS

nimih--Maharaja Nimi; pratidadau sapat--countercursed; gurave--unto his spiritual master, Vasistha; adharma-vartine--who was induced to irreligious principles (because he cursed his offenseless disciple); tava--of you; api--also; patatat--let it fall; dehah--the body; lobhat--because of greed; dharmam--religious principles; ajanatah--not knowing.

TRANSLATION

For unnecessarily cursing him when he had committed no offense, Maharaja Nimi countercursed his spiritual master. "For the sake of getting contributions from the King of heaven," he said, "you have lost your religious intelligence. Therefore I pronounce this curse: your body also will fall."

PURPORT

The religious principle for a brahmana is that he should not be greedy at all. In this case, however, for the sake of more lucrative remunerations from the King of heaven, Vasistha neglected Maharaja Nimi's request on this planet, and when Nimi performed the sacrifices with other priests, Vasistha unnecessarily cursed him. When one is infected by contaminated activities, his power, material or spiritual, reduces. Although Vasistha was the spiritual master of Maharaja Nimi, because of his greed he became fallen.

TEXT 6

TEXT

ity utsasarja svam deham

nimir adhyatma-kovidah
mitra-varunayor jajne
urvasyam prapitamahah

SYNONYMS

iti--thus; utsasarja--gave up; svam--his own; deham--body; nimih--
Maharaja Nimi; adhyatma-kovidah--fully conversant with spiritual
knowledge; mitra-varunayoh--from the semen of Mitra and Varuna
(discharged from seeing the beauty of Urvasi); jajne--was born; urvasyam--
-through Urvasi, a prostitute of the heavenly kingdom; prapitamahah--
Vasistha, who was known as the great-grandfather.

TRANSLATION

After saying this, Maharaja Nimi, who was expert in the science of
spiritual knowledge, gave up his body. Vasistha, the great-grandfather,
gave up his body also, but through the semen discharged by Mitra and
Varuna when they saw Urvasi, he was born again.

PURPORT

Mitra and Varuna chanced to meet Urvasi, the most beautiful prostitute
of the heavenly kingdom, and they became lusty. Because they were great
saints, they tried to control their lust, but they could not do so, and
thus they discharged semen. This semen was kept carefully in a waterpot,
and Vasistha was born from it.

TEXT 7

TEXT

gandha-vastusu tad-deham
nidhaya muni-sattamah
samapte satra-yage ca
devan ucuh samagatan

SYNONYMS

gandha-vastusu--in things very fragrant; tat-deham--the body of
Maharaja Nimi; nidhaya--having preserved; muni-sattamah--all the great
sages gathered there; samapte satra-yage--at the end of the sacrifice
known by the name Satra; ca--also; devan--to all the demigods; ucuh--
requested or spoke; samagatan--who were assembled there.

TRANSLATION

During the performance of the yajna, the body relinquished by Maharaja
Nimi was preserved in fragrant substances, and at the end of the Satra-
yaga the great saints and brahmanas made the following request to all the
demigods assembled there.

TEXT 8

TEXT

rajno jivatu deho 'yam
prasannah prabhavo yadi

tathety ukte nimih praha
ma bhun me deha-bandhanam

SYNONYMS

rajnah--of the King; jivatu--may again be enlivened; deha ayam--this body (now preserved); prasannah--very much pleased; prabhavah--all able to do it; yadi--if; tatha--let it be so; iti--thus; ukte--when it was replied (by the demigods); nimih--Maharaja Nimi; praha--said; ma bhut--do not do it; me--my; deha-bandhanam--imprisonment again in a material body.

TRANSLATION

"If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Maharaja Nimi back to life in this body." The demigods said yes to this request by the sages, but Maharaja Nimi said, "Please do not imprison me again in a material body."

PURPORT

The demigods are in a position many times higher than that of human beings. Therefore, although the great saints and sages were also powerful brahmanas, they requested the demigods to revive Maharaja Nimi's body, which had been preserved in various perfumed balms. One should not think that the demigods are powerful only in enjoying the senses; they are also powerful in such deeds as bringing life back to a dead body. There are many similar instances in the Vedic literature. For example, according to the history of Savitri and Satyavan, Satyavan died and was being taken away by Yamaraja, but on the request of his wife, Savitri, Satyavan was revived in the same body. This is an important fact about the power of the demigods.

TEXT 9

TEXT

yasya yogam na vanchanti
viyoga-bhaya-katarah
bhajanti caranambhojam
munayo hari-medhasah

SYNONYMS

yasya--with the body; yogam--contact; na--do not; vanchanti--jnani's desire; viyoga-bhaya-katarah--being afraid of giving up the body again; bhajanti--offer transcendental loving service; carana-ambhojam--to the lotus feet of the Lord; munayah--great saintly persons; hari-medhasah--whose intelligence is always absorbed in thoughts of Hari, the Supreme Personality of Godhead.

TRANSLATION

Maharaja Nimi continued: Mayavadis generally want freedom from accepting a material body because they fear having to give it up again. But devotees whose intelligence is always filled with the service of the Lord are unafraid. Indeed, they take advantage of the body to render transcendental loving service.

PURPORT

Maharaja Nimi did not want to accept a material body, which would be a cause of bondage; because he was a devotee, he wanted a body by which he could render devotional service to the Lord. Srila Bhaktivinoda Thakura sings:

janmaobi more iccha yadi tora
bhakta-grhe jani janma ha-u mora
kita-janma ha-u yatha tuya dasa

"My Lord, if You want me to take birth and accept a material body again, kindly do me this favor: allow me to take birth in the home of Your servant, Your devotee. I do not mind being born there even as an insignificant creature like an insect." Sri Caitanya Mahaprabhu also said:

na dhanam na janam na sundarim
kavitam va jagadisa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaitukyi tvayi

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You." (Siksastaka 4) By saying "life after life" (janmani janmani), the Lord referred not to an ordinary birth but a birth in which to remember the lotus feet of the Lord. Such a body is desirable. A devotee does not think like yogis and jnanis, who want to refuse a material body and become one with the impersonal Brahman effulgence. A devotee does not like this idea. On the contrary, he will accept any body, material or spiritual, for he wants to serve the Lord. This is real liberation.

If one has a strong desire to serve the Lord, even if he accepts a material body, there is no cause of anxiety, since a devotee, even in a material body, is a liberated soul. This is confirmed by Srila Rupa Gosvami:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"A person acting in Krsna consciousness (or, in other words, in the service of Krsna) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." The desire to serve the Lord establishes one as liberated in any condition of life, whether in a spiritual body or a material body. In a spiritual body the devotee becomes a direct associate of the Lord, but even though a devotee may superficially appear to be in a material body, he is always liberated and is engaged in the same duties of service to the Lord as a devotee in Vaikunthaloka. There is no distinction. It is said, sadhur jivo va maro va. Whether a devotee is alive or dead, his only concern is to serve the Lord. Tyaktva deham punar janma naiti mam eti. When he gives up his body, he goes directly to become an associate of the Lord and serve Him, although he does the same thing even in a material body in the material world.

For a devotee there is no pain, pleasure or material perfection. One may argue that at the time of death a devotee also suffers because of giving up his material body. But in this connection the example may be given that a cat carries a mouse in its mouth and also carries a kitten in its mouth. Both the mouse and the kitten are carried in the same mouth, but the perception of the mouse is different from that of the kitten. When a devotee gives up his body (tyaktva deham), he is ready to go back home, back to Godhead. Thus his perception is certainly different from that of a person being taken away by Yamaraja for punishment. A person whose intelligence is always concentrated upon the service of the Lord is unafraid of accepting a material body, whereas a nondevotee, having no engagement in the service of the Lord, is very much afraid of accepting a material body or giving up his present one. Therefore, we should follow the instruction of Caitanya Mahaprabhu: mama janmani janmanisvare bhavataḍ bhaktir ahaituki tvayi. It doesn't matter whether we accept a material body or a spiritual body; our only ambition should be to serve the Supreme Personality of Godhead.

TEXT 10

TEXT

deham navarurutse 'ham
duhkha-soka-bhayavaham
sarvatrasya yato mrtyur
matsyanam udake yatha

SYNONYMS

deham--a material body; na--not; avarurutse--desire to accept; aham--I; duhkha-soka-bhaya-avaham--which is the cause of all kinds of distress, lamentation and fear; sarvatra--always and everywhere within this universe; asya--of the living entities who have accepted material bodies; yatah--because; mrtyuh--death; matsyanam--of the fish; udake--living within the water; yatha--like.

TRANSLATION

I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just as it is for a fish in the water, which lives always in anxiety because of fear of death.

PURPORT

The material body, whether in the higher or lower planetary system, is destined to die. In the lower planetary system or lower species of life one may die soon, and in the higher planets or higher species one may live for a long, long time, but death is inevitable. This fact should be understood. In the human form of life one should take the opportunity to put an end to birth, death, old age and disease by performing tapasya. This is the aim of human civilization: to stop the repetition of birth and death, which is called mrtyu-samsara-vartmani. This can be done only when one is Kṛṣṇa conscious, or has achieved the service of the lotus feet of the Lord. Otherwise one must rot in this material world and accept a material body subject to birth, death, old age and disease.

The example given here is that water is a very nice place for a fish, but the fish is never free from anxiety about death, since big fish are

always eager to eat the small fish. phalguni tatra mahatam: all living entities are eaten by bigger living entities. This is the way of material nature.

ahastani sahasanam
apadani catus-padam
phalguni tatra mahatam
jivo jivasya jivanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another." (Bhag. 1.13.47) The Supreme Personality of Godhead has created the material world in such a way that one living entity is food for another. Thus there is a struggle for existence, but although we speak of survival of the fittest, no one can escape death without becoming a devotee of the Lord. Harim vina naiva srtim taranti: one cannot escape the cycle of birth and death without becoming a devotee. This is also confirmed in Bhagavad-gita (9.3). Aprapya mam nivartante mrtyu-samsara-vartmani. One who does not attain shelter at the lotus feet of Krsna must certainly wander up and down within the cycle of birth and death.

TEXT 11

TEXT

deva ucuh
videha usyatam kamam
locanesu saririnam
unmesana-nimesabhyam
laksito 'dhyatma-samsthitah

SYNONYMS

devah ucuh--the demigods said; videhah--without any material body; usyatam--you live; kamam--as you like; locanesu--in the vision; saririnam--of those who have material bodies; unmesana-nimesabhyam--become manifest and unmanifest as you desire; laksitah--being seen; adhyatma-samsthitah--situated in a spiritual body.

TRANSLATION

The demigods said: Let Maharaja Nimi live without a material body. Let him live in a spiritual body as a personal associate of the Supreme Personality of Godhead, and, according to his desire, let him be manifest or unmanifest to common materially embodied people.

PURPORT

The demigods wanted Maharaja Nimi to come to life, but Maharaja Nimi did not want to accept another material body. Under the circumstances, the demigods, having been requested by the saintly persons, gave him the benediction that he would be able to stay in his spiritual body. There are two kinds of spiritual bodies, as generally understood by common men. The term "spiritual body" is sometimes taken to refer to a ghostly body. An impious man who dies after sinful activities is sometimes condemned so that he cannot possess a gross material body of five material elements,

but must live in a subtle body of mind, intelligence and ego. However, as explained in Bhagavad-gita, devotees can give up the material body and attain a spiritual body free from all material tinges, gross and subtle (tyaktva deham punar janma naiti mam eti so 'rjuna). Thus the demigods gave King Nimi the benediction that he would be able to stay in a purely spiritual body, free from all gross and subtle material contamination.

The Supreme Personality of Godhead can be seen or unseen according to His own transcendental desire; similarly, a devotee, being jivan-mukta, can be seen or not, as he chooses. As stated in Bhagavad-gita, naham prakasah sarvasya yogamaya-samavrtah: the Supreme Personality of Godhead, Krsna, is not manifest to everyone and anyone. To the common man He is unseen. Atah sri-krsna-namadi na bhaved grahyam indriyaih: Krsna and His name, fame, qualities and paraphernalia cannot be materially understood. Unless one is advanced in spiritual life (sevonmukhe hi jihvadau), one cannot see Krsna. Therefore the ability to see Krsna depends on Krsna's mercy. The same privilege of being seen or unseen according to one's own desire was given to Maharaja Nimi. Thus he lived in his original, spiritual body as an associate of the Supreme Personality of Godhead.

TEXT 12

TEXT

arajaka-bhayam nram
manyamana maharsayah
deham mamanthuh sma nimeh
kumarah samajayata

SYNONYMS

arajaka-bhayam--due to fear of the danger of an unregulated government; nram--for the people in general; manyamanah--considering this situation; maha-rsayah--the great sages; deham--the body; mamanthuh--churned; sma--in the past; nimeh--of Maharaja Nimi; kumarah--one son; samajayata--was thus born.

TRANSLATION

Thereafter, to save the people from the danger of an unregulated government, the sages churned Maharaja Nimi's material body, from which, as a result, a son was born.

PURPORT

Arajaka-bhayam. If the government is unsteady and unregulated, there is danger of fear for the people. At the present moment this danger always exists because of government by the people. Here we can see that the great sages got a son from Nimi's material body to guide the citizens properly, for such guidance is the duty of a ksatriya king. A ksatriya is one who saves the citizens from being injured. In the so-called people's government there is no trained ksatriya king; as soon as someone strong accumulates votes, he becomes the minister or president, without training from the learned brahmanas expert in the sastras. Indeed, we see that in some countries the government changes from party to party, and therefore the men in charge of the government are more eager to protect their position than to see that the citizens are happy. The Vedic civilization prefers monarchy. People liked the government of Lord Ramacandra, the government of Maharaja Yudhisthira and the governments of Maharaja

Pariksit, Maharaja Ambarisa and Maharaja Prahlada. There are many instances of excellent government under a monarch. Gradually the democratic government is becoming unfit for the needs of the people, and therefore some parties are trying to elect a dictator. A dictatorship is the same as a monarchy, but without a trained leader. Actually people will be happy when a trained leader, whether a monarch or a dictator, takes control of the government and rules the people according to the standard regulations of the authorized scriptures.

TEXT 13

TEXT

janmana janakah so 'bhud
vaidehas tu videhajah
mithilo mathanaj jato
mithila yena nirmita

SYNONYMS

janmana--by birth; janakah--born uncommonly, not by the usual process; sah--he; abhut--became; vaidehah--also known as Vaideha; tu--but; videhajah--because of being born from the body of Maharaja Nimi, who had left his material body; mithilah--he also became known as Mithila; mathanat--because of being born from the churning of his father's body; jatah--thus born; mithila--the kingdom called Mithila; yena--by whom (Janaka); nirmita--was constructed.

TRANSLATION

Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father's material body, he was known as Mithila, and because he constructed a city as King Mithila, the city was called Mithila.

TEXT 14

TEXT

tasmad udavasus tasya
putro 'bhun nandivardhanah
tatah suketus tasyapi
devarato mahipate

SYNONYMS

tasmat--from Mithila; udavasuh--a son named Udavasus; tasya--of him (Udavasus); putrah--son; abhut--was born; nandivardhanah--Nandivardhana; tatah--from him (Nandivardhana); suketuh--a son named Suketu; tasya--of him (Suketu); api--also; devaratah--a son named Devarata; mahipate--O King Pariksit.

TRANSLATION

O King Pariksit, from Mithila came a son named Udavasus; from Udavasus, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarata.

TEXT 15

TEXT

tasmad brhadrathas tasya
mahaviryah sudhrt-pita
sudhrter dhrstaketur vai
haryasvo 'tha marus tatah

SYNONYMS

tasmat--from Devarata; brhadrathah--a son named Brhadratha; tasya--of him (Brhadratha); mahaviryah--a son named Mahavirya; sudhrt-pita--he became the father of King Sudhrti; sudhrteh--from Sudhrti; dhrstaketuh--a son named Dhrstaketu; vai--indeed; haryasvah--his son was Haryasva; atha--thereafter; maruh--Maru; tatah--thereafter.

TRANSLATION

From Devarata came a son named Brhadratha and from Brhadratha a son named Mahavirya, who became the father of Sudhrti. The son of Sudhrti was known as Dhrstaketu, and from Dhrstaketu came Haryasva. From Haryasva came a son named Maru.

TEXT 16

TEXT

maroh pratipakas tasmaj
jatah krtaratho yatah
devamidhas tasya putro
visruto 'tha mahadhrtih

SYNONYMS

maroh--of Maru; pratipakah--a son named Pratipaka; tasmat--from Pratipaka; jatah--was born; krtarathah--a son named Krtaratha; yatah--and from Krtaratha; devamidhah--Devamidha; tasya--of Devamidha; putrah--a son; visrutah--Visruta; atha--from him; mahadhrtih--a son named Mahadhrti.

TRANSLATION

The son of Maru was Pratipaka, and the son of Pratipaka was Krtaratha. From Krtaratha came Devamidha; from Devamidha, Visruta; and from Visruta, Mahadhrti.

TEXT 17

TEXT

krtiratas tatas tasman
maharoma ca tat-sutah
svarnaroma sutas tasya
hrasvaroma vyajayata

SYNONYMS

krtiratah--Krtirata; tatah--from Mahadhrti; tasmata--from Krtirata; maharoma--a son named Maharoma; ca--also; tat-sutah--his son; svarnaroma--Svarnaroma; sutah tasya--his son; hrasvaroma--Hrasvaroma; vyajayata--were all born.

TRANSLATION

From Mahadhrti was born a son named Krtirata, from Krtirata was born Maharoma, from Maharoma came a son named Svarnaroma, and from Svarnaroma came Hrasvaroma.

TEXT 18

TEXT

tatah siradhvajo jajne
yajnartham karsato mahim
sita siragrato jata
tasmata siradhvajah smrtah

SYNONYMS

tatah--from Hrasvaroma; siradhvajah--a son named Siradhvaja; jajne--was born; yajna-artham--for performing sacrifices; karsatah--while plowing the field; mahim--the earth; sita--mother Sita, the wife of Lord Ramacandra; sira-agratah--from the front portion of the plow; jata--was born; tasmata--therefore; siradhvajah--was known as Siradhvaja; smrtah--celebrated.

TRANSLATION

From Hrasvaroma came a son named Siradhvaja [also called Janaka]. When Siradhvaja was plowing a field, from the front of his plow [sira] appeared a daughter named Sitadevi, who later became the wife of Lord Ramacandra. Thus he was known as Siradhvaja.

TEXT 19

TEXT

kusadhvajah tasya putras
tato dharmadhvajo nrpah
dharmadhvajasya dvau putrau
krtadhvaja-mitadhvajau

SYNONYMS

kusadhvajah--Kusadhvaja; tasya--of Siradhvaja; putrah--son; tatah--from him; dharmadhvajah--Dharmadhvaja; nrpah--the king; dharmadhvajasya--from this Dharmadhvaja; dvau--two; putrau--sons; krtadhvaja-mitadhvajau--Krtadhvaja and Mitadhvaja.

TRANSLATION

The son of Siradhvaja was Kusadhvaja, and the son of Kusadhvaja was King Dharmadhvaja, who had two sons, namely Krtadhvaja and Mitadhvaja.

TEXTS 20-21

TEXT

krtadhvajāt kesidhvajāh
khandikyas tu mitadhvajāt
krtadhvaja-suto rajann
atma-vidya-visaradah

khandikyah karma-tattva-jno
bhitah kesidhvajad drutah
bhanumams tasya putro 'bhuc
chatadyumnas tu tat-sutah

SYNONYMS

krtadhvajāt--from Krtadhvaja; kesidhvajāh--a son named Kesidhvaja;
khandikyah tu--also a son named Khandikya; mitadhvajāt--from Mitadhvaja;
krtadhvaja-sutah--the son of Krtadhvaja; rajan--O King; atma-vidya-
visaradah--expert in transcendental science; khandikyah--King Khandikya;
karma-tattva-jnah--expert in Vedic ritualistic ceremonies; bhitah--
fearing; kesidhvajāt--because of Kesidhvaja; drutah--he fled; bhanuman--
Bhanuman; tasya--of Kesidhvaja; putrah--son; abhut--there was;
satadyumnah--Satadyumna; tu--but; tat-sutah--the son of Bhanuman.

TRANSLATION

O Maharaja Parikṣit, the son of Krtadhvaja was Kesidhvaja, and the son of Mitadhvaja was Khandikya. The son of Krtadhvaja was expert in spiritual knowledge, and the son of Mitadhvaja was expert in Vedic ritualistic ceremonies. Khandikya fled in fear of Kesidhvaja. The son of Kesidhvaja was Bhanuman, and the son of Bhanuman was Satadyumna.

TEXT 22

TEXT

sucis tu tanayas tasmāt
sanadvajāh suto 'bhavat
urjaketuh sanadvajād
ajo 'tha purujit sutah

SYNONYMS

sucih--Suci; tu--but; tanayah--a son; tasmāt--from him; sanadvajāh--
Sanadvaja; sutah--a son; bhavat--was born; urjaketuh--Urjaketu;
sanadvajāt--from Sanadvaja; ajah--Aja; atha--thereafter; purujit--
Purujit; sutah--a son.

TRANSLATION

The son of Satadyumna was named Suci. From Suci, Sanadvaja was born, and from Sanadvaja came a son named Urjaketu. The son of Urjaketu was Aja, and the son of Aja was Purujit.

TEXT 23

TEXT

aristanemis tasyapi
srutayus tat suparsvakah
tatas citraratho yasya
ksemadhir mithiladhipah

SYNONYMS

aristanemih--Aristanemi; tasya api--of Purujit also; srutayuh--a son named Srutayu; tat--and from him; suparsvakah--Suparsvaka; tatah--from Suparsvaka; citrarathah--Citraratha; yasya--of whom (Citraratha); ksemadhih--Ksemadhi; mithila-adhipah--became the king of Mithila.

TRANSLATION

The son of Purujit was Aristanemi, and his son was Srutayu. Srutayu begot a son named Suparsvaka, and Suparsvaka begot Citraratha. The son of Citraratha was Ksemadhi, who became the king of Mithila.

TEXT 24

TEXT

tasmat samarathas tasya
sutah satyarathas tatah
asid upagurus tasmad
upagupto 'gni-sambhavah

SYNONYMS

tasmat--from Ksemadhi; samarathah--a son named Samaratha; tasya--from Samaratha; sutah--son; satyarathah--Satyaratha; tatah--from him (Satyaratha); asid--was born; upaguruh--Upaguru; tasmat--from him; upaguptah--Upagupta; agni-sambhavah--a partial expansion of the demigod Agni.

TRANSLATION

The son of Ksemadhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the son of Upaguru was Upagupta, a partial expansion of the fire-god.

TEXT 25

TEXT

vasvananto 'tha tat-putro
yuyudho yat subhasanah
srutas tato jayas tasmad
vijayo 'smad rtah sutah

SYNONYMS

vasvanantah--Vasvananta; atha--thereafter (the son of Upagupta); tat-putrah--his son; yuyudhah--by the name Yuyudha; yat--from Yuyudha; subhasanah--a son named Subhasana; srutah tatah--and the son of Subhasana was Sruta; jayah tasmat--the son of Sruta was Jaya; vijayah--a son named Vijaya; asmat--from Jaya; rtah--Rta; sutah--a son.

TRANSLATION

The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhasana, and the son of Subhasana was Sruta. The son of Sruta was Jaya, from whom there came Vijaya. The son of Vijaya was Rta.

TEXT 26

TEXT

sunakas tat-suto jajne
vitahavyo dhrtis tatah
bahulasvo dhrtes tasya
krtir asya mahavasi

SYNONYMS

sunakah--Sunaka; tat-sutah--the son of Rta; jajne--was born; vitahavyah--Vitahavya; dhrtih--Dhrti; tatah--the son of Vitahavya; bahulasvah--Bahulasva; dhrteh--from Dhrti; tasya--his son; krtih--Krti; asya--of Krti; mahavasi--there was a son named Mahavasi.

TRANSLATION

The son of Rta was Sunaka, the son of Sunaka was Vitahavya, the son of Vitahavya was Dhrti, and the son of Dhrti was Bahulasva. The son of Bahulasva was Krti, and his son was Mahavasi.

TEXT 27

TEXT

ete vai maithila rajann
atma-vidya-visaradah
yogesvara-prasadena
dvandvair mukta grhesv api

SYNONYMS

ete--all of them; vai--indeed; maithilah--the descendants of Mithila; rajan--O King; atma-vidya-visaradah--expert in spiritual knowledge; yogesvara-prasadena--by the grace of Yogesvara, the Supreme Personality of Godhead, Krsna; dvandvaih muktah--they were all freed from the duality of the material world; grhesu api--even though staying at home.

TRANSLATION

Sukadeva Gosvami said: My dear King Pariksit, all the kings of the dynasty of Mithila were completely in knowledge of their spiritual identity. Therefore, even though staying at home, they were liberated from the duality of material existence.

PURPORT

This material world is called dvaita, or duality. The Caitanya-caritamrta (Antya 4.176) says:

'dvaite 'bhadrabhadra-jnana, saba----'manodharma'
'ei bhala, ei manda,'----ei saba 'bhrama'

In the world of duality--that is to say, in the material world--so-called goodness and badness are both the same. Therefore, in this world, to distinguish between good and bad, happiness and distress, is meaningless because they are both mental concoctions (manodharma). Because everything here is miserable and troublesome, to create an artificial situation and pretend it to be full of happiness is simply illusion. The liberated person, being above the influence of the three modes of material nature, is unaffected by such dualities in all circumstances. He remains Krsna conscious by tolerating so-called happiness and distress. This is also confirmed in Bhagavad-gita (2.14):

matra-sparsas tu kaunteya
sitosna-sukha-dukkhadah
agamapayino 'nityas
tams titiksasva bhārata

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." Those who are liberated, being on the transcendental platform of rendering service to the Lord, do not care about so-called happiness and distress. They know that these are like changing seasons, which are perceivable by contact with the material body. Happiness and distress come and go. Therefore a pandita, a learned man, is not concerned with them. As it is said, gatasun agatasums ca nanusocanti panditah. The body is dead from the very beginning because it is a lump of matter. It has no feelings of happiness and distress. Because the soul within the body is in the bodily concept of life, he suffers happiness and distress, but these come and go. It is understood herewith that the kings born in the dynasty of Mithila were all liberated persons, unaffected by the so-called happiness and distress of this world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled "The Dynasty of Maharaja Nimi."

Chapter Fourteen King Pururava Enchanted by Urvasi

The summary of this Fourteenth Chapter is given as follows. This chapter describes Soma and how he kidnapped the wife of Brhaspati and begot in her womb a son named Budha. Budha begot Pururava, who begot six sons, headed by Ayu, in the womb of Urvasi.

Lord Brahma was born from the lotus that sprouted from the navel of Garbhodakasayi Visnu. Brahma had a son named Atri, and Atri's son was Soma, the king of all drugs and stars. Soma became the conqueror of the entire universe, and, being inflated with pride, he kidnapped Tara, who was the wife of Brhaspati, the spiritual master of the demigods. A great fight ensued between the demigods and the asuras, but Brahma rescued Brhaspati's wife from the clutches of Soma and returned her to her husband, thus stopping the fighting. In the womb of Tara, Soma begot a son named Budha, who later begot in the womb of Ila a son named Aila, or Pururava. Urvasi was captivated by Pururava's beauty, and therefore she lived with him for some time, but when she left his company he became almost like a madman. While traveling all over the world, he met Urvasi

again at Kuruksetra, but she agreed to join with him for only one night in a year.

One year later, Pururava saw Urvasi at Kuruksetra and was glad to be with her for one night, but when he thought of her leaving him again, he was overwhelmed by grief. Urvasi then advised Pururava to worship the Gandharvas. Being satisfied with Pururava, the Gandharvas gave him a woman known as Agnithali. Pururava mistook Agnithali for Urvasi, but while he was wandering in the forest his misunderstanding was cleared, and he immediately gave up her company. After returning home and meditating upon Urvasi all night, he wanted to perform a Vedic ritualistic ceremony to satisfy his desire. Thereafter he went to the same place where he had left Agnithali, and there he saw that from the womb of a sami tree had come an asvattha tree. Pururava made two sticks from this tree and thus produced a fire. By such a fire one can satisfy all lusty desires. The fire was considered the son of Pururava. In Satya-yuga there was only one social division, called hamsa; there were no divisions of varna like brahmana, ksatriya, vaisya and sudra. The Veda was the omkara. The various demigods were not worshiped, for only the Supreme Personality of Godhead was the worshipable Deity.

TEXT 1

TEXT

sri-suka uvaca
athatah sruyatam rajan
vamsah somasya pavanah
yasminn ailadayo bhupah
kirtyante punya-kirtayah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atha--now (after hearing the history of the dynasty of the sun); atah--therefore; sruyatam--just hear from me; rajan--O King (Maharaja Pariksit); vamsah--the dynasty; somasya--of the moon-god; pavanah--which is purifying to hear about; yasmin--in which (dynasty); aila-adayah--headed by Aila (Pururava); bhupah--kings; kirtyante--are described; punya-kirtayah--persons of whom it is glorious to hear.

TRANSLATION

Srila Sukadeva Gosvami said to Maharaja Pariksit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god. This description mentions kings like Aila [Pururava] of whom it is glorious to hear.

TEXT 2

TEXT

sahasra-sirasah pumso
nabhi-hrada-saroruhah
jatasyasit suto dhatur
atrih pitr-samo gunaih

SYNONYMS

sahasra-sirasah--who has thousands of heads; pumsah--of Lord Visnu (Garbhodakasayi Visnu); nabhi-hrada-saroruhah--from the lotus produced from the lake of the navel; jatasya--who appeared; asit--there was; sutah--a son; dhatuh--of Lord Brahma; atri--by the name Atri; pitr-samah--like his father; gunaih--qualified.

TRANSLATION

Lord Visnu [Garbhodakasayi Visnu] is also known as Sahasra-sirsa Purusa. From the lake of His navel sprang a lotus, on which Lord Brahma was generated. Atri, the son of Lord Brahma, was as qualified as his father.

TEXT 3

TEXT

tasya drgbhyo 'bhavat putrah
somo 'mrtamayah kila
viprausadhy-udu-gananam
brahmana kalpita patih

SYNONYMS

tasya--of him, Atri, the son of Brahma; drgbhyah--from the tears of jubilation from the eyes; abhavat--was born; putrah--a son; somah--the moon-god; amrta-mayah--full of soothing rays; kila--indeed; vipra--of the brahmanas; osadhi--of the drugs; udu-gananam--and of the luminaries; brahmana--by Lord Brahma; kalpita--was appointed or designated; patih--the supreme director.

TRANSLATION

From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahma appointed him the director of the brahmanas, drugs and luminaries.

PURPORT

According to the Vedic description, Soma, the moon-god, was born from the mind of the Supreme Personality of Godhead (candrama manaso jatah). But here we find that Soma was born from the tears in the eyes of Atri. This appears contradictory to the Vedic information, but actually it is not, for this birth of the moon is understood to have taken place in another millennium. When tears appear in the eyes because of jubilation, the tears are soothing. Srila Visvanatha Cakravarti Thakura says, drgbhya anandasrubhya ata evamrtamayah: "Here the word drgbhyah means 'from tears of jubilation.' Therefore the moon-god is called amrtamayah, 'full of soothing rays.' " In the Fourth Canto of Srimad-Bhagavatam (4.1.15) we find this verse:

atreh patny anasuya trin
jajne suyasa sutan
dattam durvasasam somam
atmesa-brahma-sambhavan

This verse describes that Anasuya, the wife of Atri Rsi, bore three sons--Soma, Durvasa and Dattatreya. It is said that at the time of conception Anasuya was impregnated by the tears of Atri.

TEXT 4

TEXT

so 'yajad rajasuyena
vijitya bhuvana-trayam
patnim brhaspater darpat
taram namaharad balat

SYNONYMS

sah--he, Soma; ayajat--performed; rajasuyena--the sacrifice known as Rajasuya; vijitya--after conquering; bhuvana-trayam--the three worlds (Svarga, Martya and Patala); patnim--the wife; brhaspateh--of Brhaspati, the spiritual master of the demigods; darpat--out of pride; taram--Tara; nama--by name; aharat--took away; balat--by force.

TRANSLATION

After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rajasuya-yajna. Because he was very much puffed up, he forcibly kidnapped Brhaspati's wife, whose name was Tara.

TEXT 5

TEXT

yada sa deva-guruna
yacito 'bhiksnaso madat
natyajat tat-krte jajne
sura-danava-vigraha

SYNONYMS

yada--when; sah--he (Soma, the moon-god); deva-guruna--by the spiritual master of the demigods, Brhaspati; yacitah--was begged; abhiksnasah--again and again; madat--because of false pride; na--not; atyajat--did deliver; tat-krte--because of this; jajne--there was; sura-danava--between the demigods and the demons; vigraha--a fight.

TRANSLATION

Although requested again and again by Brhaspati, the spiritual master of the demigods, Soma did not return Tara. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons.

TEXT 6

TEXT

sukro brhaspater dvesad
agrahit sasurodupam
haro guru-sutam snehat

sarva-bhuta-ganavrtah

SYNONYMS

sukrah--the demigod named Sukra; brhaspateh--unto Brhaspati; dvesat--because of enmity; agrahit--took; sa-asura--with the demons; udupam--the side of the moon-god; harah--Lord Siva; guru-sutam--the side of his spiritual master's son; snehat--because of affection; sarva-bhuta-gana-avrtah--accompanied by all kinds of ghosts and hobgoblins.

TRANSLATION

Because of enmity between Brhaspati and Sukra, Sukra took the side of the moon-god and was joined by the demons. But Lord Siva, because of affection for the son of his spiritual master, joined the side of Brhaspati and was accompanied by all the ghosts and hobgoblins.

PURPORT

The moon-god is one of the demigods, but to fight against the other demigods he took the assistance of the demons. Sukra, being an enemy of Brhaspati, also joined the moon-god to retaliate in wrath against Brhaspati. To counteract this situation, Lord Siva, who was affectionate toward Brhaspati, joined Brhaspati. The father of Brhaspati was Angira, from whom Lord Siva had received knowledge. Therefore Lord Siva had some affection for Brhaspati and joined his side in this fight. Sridhara Svami remarks, angirasah sakasat prapta-vidyo hara iti prasiddhah: "Lord Siva is well known to have received knowledge from Angira."

TEXT 7

TEXT

sarva-deva-ganopeto
mahendro gurum anvayat
surasura-vinaso 'bhut
samaras tarakamayah

SYNONYMS

sarva-deva-gana--by all the different demigods; upetah--joined; mahendrah--Mahendra, the King of heaven, Indra; gurum--his spiritual master; anvayat--followed; sura--of the demigods; asura--and of the demons; vinasah--causing destruction; abhut--there was; samarah--a fight; taraka-mayah--simply because of Tara, a woman, the wife of Brhaspati.

TRANSLATION

King Indra, accompanied by all kinds of demigods, joined the side of Brhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tara, Brhaspati's wife.

TEXT 8

TEXT

nivedito 'thangirasa
somam nirbhartsya visva-krt

taram sva-bhartre prayacchad
antarvatnim avait patih

SYNONYMS

niveditah--being fully informed; atha--thus; angirasa--by Angira Muni; somam--the moon-god; nirbhartsya--chastising severely; visva-krt--Lord Brahma; taram--Tara, the wife of Brhaspati; sva-bhartre--unto her husband; prayacchat--delivered; antarvatnim--pregnant; avait--could understand; patih--the husband (Brhaspati).

TRANSLATION

When Lord Brahma was fully informed by Angira about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahma delivered Tara to her husband, who could then understand that she was pregnant.

TEXT 9

TEXT

tyaja tyajasu dusprajne
mat-ksetrad ahitam paraih
naham tvam bhasmasat kuryam
striyam santanike 'sati

SYNONYMS

tyaja--deliver; tyaja--deliver; asu--immediately; dusprajne--you foolish woman; mat-ksetrat--from the womb meant for me to impregnate; ahitam--begotten; paraih--by others; na--not; aham--I; tvam--you; bhasmasat--burnt to ashes; kuryam--shall make; striyam--because you are a woman; santanike--wanting a child; asati--although you are unchaste.

TRANSLATION

Brhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.

PURPORT

Tara was married to Brhaspati, and therefore as a chaste woman she should have been impregnated by him. But instead she preferred to be impregnated by Soma, the moon-god, and therefore she was unchaste. Although Brhaspati accepted Tara from Brahma, when he saw that she was pregnant he wanted her to deliver a son immediately. Tara certainly very much feared her husband, and she thought she might be punished after giving birth. Thus Brhaspati assured her that he would not punish her, for although she was unchaste and had become pregnant illicitly, she wanted a son.

TEXT 10

TEXT

tatyaja vridita tara
kumaram kanaka-prabham
sprham angirasas cakre
kumare soma eva ca

SYNONYMS

tatyaja--gave delivery; vridita--being very much ashamed; tara--Tara, the wife of Brhaspati; kumaram--to a child; kanaka-prabham--having a bodily effulgence like gold; sprham--aspiration; angirasah--Brhaspati; cakre--made; kumare--unto the child; somah--the moon-god; eva--indeed; ca--also.

TRANSLATION

Sukadeva Gosvami continued: By Brhaspati's order, Tara, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Brhaspati and the moon-god, Soma, desired the beautiful child.

TEXT 11

TEXT

mamayam na tavety uccais
tasmin vivadamanayoh
paprachhur rsayo deva
naivoce vridita tu sa

SYNONYMS

mama--mine; ayam--this (child); na--not; tava--yours; iti--thus; uccaih--very loudly; tasmin--for the child; vivadamanayoh--when the two parties were fighting; papracchuh--inquired (from Tara); rsayah--all the saintly persons; devah--all the demigods; na--not; eva--indeed; uce--said anything; vridita--being ashamed; tu--indeed; sa--Tara.

TRANSLATION

Fighting again broke out between Brhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the saints and demigods present asked Tara whose child the newborn baby actually was, but because she was ashamed she could not immediately answer.

TEXT 12

TEXT

kumaro mataram praha
kupito 'lika-lajjaya
kim na vacasy asad-vrtte
atmavadyam vadasu me

SYNONYMS

kumarah--the child; mataram--unto his mother; praha--said; kupitah--being very angry; alika--unnecessary; lajjaya--with shame; kim--why; na--

not; vacasi--you say; asat-vrtte--O unchaste woman; atma-avadyam--the fault you have committed; vada--say; asu--immediately; me--unto me.

TRANSLATION

The child then became very angry and demanded that his mother immediately tell the truth. "You unchaste woman," he said, "what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior."

TEXT 13

TEXT

brahma tam raha ahuya
samapraksic ca santvayan
somasety aha sanakaih
somas tam tavat agrahit

SYNONYMS

brahma--Lord Brahma; tam--unto her, Tara; rahah--in a secluded place; ahuya--putting her; samapraksit--inquired in detail; ca--and; santvayan--pacifying; somasya--this son belongs to Soma, the moon-god; iti--thus; aha--she replied; sanakaih--very slowly; somah--Soma; tam--the child; tavat--immediately; agrahit--took charge of.

TRANSLATION

Lord Brahma then brought Tara to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, "This is the son of Soma, the moon-god." Then the moon-god immediately took charge of the child.

TEXT 14

TEXT

tasyatma-yonir akrtā
budha ity abhidham nrpa
buddhya gambhiraya yena
putrenapoduran mudam

SYNONYMS

tasya--of the child; atma-yonih--Lord Brahma; akrtā--made; budhah--Budha; iti--thus; abhidham--the name; nrpa--O King Pariksit; buddhya--by intelligence; gambhiraya--very deeply situated; yena--by whom; putrena--by such a son; apa--he got; uduat--the moon-god; mudam--jubilation.

TRANSLATION

O Maharaja Pariksit, when Lord Brahma saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.

TEXTS 15-16

TEXT

tatah pururava jajne
ilayam ya udahrtah
tasya rupa-gunaudarya-
sila-dravina-vikraman

srutvorvasindra-bhavane
giyamanan surarsina
tat-antikam upeyaya
devi smara-sarardita

SYNONYMS

tatah--from him (Budha); pururavah--the son named Pururava; jajne--was born; ilayam--in the womb of Ila; yah--one who; udahrtah--has already been described (in the beginning of the Ninth Canto); tasya--his (Pururava's); rupa--beauty; guna--qualities; audarya--magnanimity; sila--behavior; dravina--wealth; vikraman--power; srutva--by hearing; urvasi--the celestial woman named Urvasi; indra-bhavane--in the court of King Indra; giyamanan--when they were being described; sura-rsina--by Narada; tat-antikam--near him; upeyaya--approached; devi--Urvasi; smara-sara--by the arrows of Cupid; ardita--being stricken.

TRANSLATION

Thereafter, from Budha, through the womb of Ila, a son was born named Pururava, who was described in the beginning of the Ninth Canto. When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Narada in the court of Lord Indra, the celestial woman Urvasi was attracted to him. Pierced by the arrow of Cupid, she thus approached him.

TEXTS 17-18

TEXT

mitra-varunayoh sapat
apanna nara-lokatam
nisamyā purusa-srestham
kandarpam iva rupinam

dhrtim vistabhya lalana
upatasthe tad-antike
sa tam vilokya nrpatir
harsenotphulla-locanah
uvaca slaksnaya vaca
devim hrsta-tanuruhah

SYNONYMS

mitra-varunayoh--of Mitra and Varuna; sapat--by the curse; apanna--having obtained; nara-lokatam--the habits of a human being; nisamyā--thus seeing; purusa-srestham--the best of males; kandarpam iva--like Cupid; rupinam--having beauty; dhrtim--patience, forbearance; vistabhya--accepting; lalana--that woman; upatasthe--approached; tat-antike--near to him; sah--he, Pururava; tam--her; vilokya--by seeing; nrpatih--the King; harsena--with great jubilation; utphulla-locanah--whose eyes became very

bright; uvaca--said; slaksnaya--very mild; vaca--by words; devim--unto the demigoddess; hrsta-tanuruhah--the hairs on whose body were standing in jubilation.

TRANSLATION

Having been cursed by Mitra and Varuna, the celestial woman Urvasi had acquired the habits of a human being. Therefore, upon seeing Pururava, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Pururava saw Urvasi, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

TEXT 19

TEXT

sri-rajovaca
svagatam te vararohe
asyatam karavama kim
samramasva maya sakam
ratir nau sasvatih samah

SYNONYMS

sri-raja uvaca--the King (Pururava) said; svagatam--welcome; te--unto you; vararohe--O best of beautiful women; asyatam--kindly take your seat; karavama kim--what can I do for you; samramasva--just become my companion; maya sakam--with me; ratih--a sexual relationship; nau--between us; sasvatih samah--for many years.

TRANSLATION

King Pururava said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.

TEXT 20

TEXT

urvasy uvaca
kasyas tvayi na sajjeta
mano drstis ca sundara
yad-angantaram asadya
cyavate ha riramsaya

SYNONYMS

urvasi uvaca--Urvasi replied; kasyah--of which woman; tvayi--unto you; na--not; sajjeta--would become attracted; manah--the mind; drstih ca--and sight; sundara--O most beautiful man; yat-angantaram--whose chest; asadya--enjoying; cyavate--gives up; ha--indeed; riramsaya--for sexual enjoyment.

TRANSLATION

Urvasi replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship.

PURPORT

When a beautiful man and a beautiful woman unite together and embrace one another, how within these three worlds can they check their sexual relationship? Therefore Srimad-Bhagavatam (7.9.45) says, yan maithunadi-grhamedhi-sukham hi tuccham.

TEXT 21

TEXT

etav uranakau rajan
nyasau raksasva manada
samramsye bhavata sakam
slaghyah strinam varah smrtah

SYNONYMS

etav--to these two; uranakau--lambs; rajan--O King Pururava; nyasau--who have fallen down; raksasva--please give protection; mana-da--O one who gives all honor to a guest or visitor; samramsye--I shall enjoy sexual union; bhavata sakam--in your company; slaghyah--superior; strinam--of a woman; varah--husband; smrtah--it is said.

TRANSLATION

My dear King Pururava, please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.

PURPORT

As stated in the Brahma-samhita (5.40), yasya prabha prabhavato jagad-anda-koti-kotiv asesa-vasudhadi-vibhuti-bhinnam. There are various planets and various atmospheres within this universe. The atmosphere of the heavenly planet from which Urvasi descended after being cursed by Mitra and Varuna was different from the atmosphere of this earth. Indeed, the inhabitants of the heavenly planets are certainly far superior to the inhabitants of earth. Nonetheless, Urvasi agreed to remain the consort of Pururava, although she belonged to a superior community. A woman who finds a man with superior qualities may accept such a man as her husband. Similarly, if a man finds a woman who is from an inferior family but who has good qualities, he can accept such a brilliant wife, as advised by Sri Canakya Pandita (stri-ratnam duskulad api). The combination of male and female is worthwhile if the qualities of both are on an equal level.

TEXT 22

TEXT

ghrtam me vira bhaksyam syan
nekse tvanyatra maithunat

vivasasam tat tatheti
pratipede mahamanah

SYNONYMS

ghrtam--clarified butter or nectar; me--my; vira--O hero; bhaksyam--eatable; syat--shall be; na--not; ikse--I shall see; tva--you; anyatra--any other time; maithunat--except at the time of sexual intercourse; vivasasam--without any dress (naked); tat--that; tatha iti--shall be like that; pratipede--promised; mahamanah--King Pururava.

TRANSLATION

Urvasi said: "My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse." The great-minded King Pururava accepted these proposals.

TEXT 23

TEXT

aho rupam aho bhavo
nara-loka-vimohanam
ko na seveta manujo
devim tvam svayam agatam

SYNONYMS

aho--wonderful; rupam--beauty; aho--wonderful; bhavah--postures; nara-loka--in human society or on the planet earth; vimohanam--so attractive; kah--who; na--not; seveta--can accept; manujah--among human beings; devim--a demigoddess; tvam--like you; svayam agatam--who has personally arrived.

TRANSLATION

Pururava replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful. Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demigoddess such as you.

PURPORT

It appears from the words of Urvasi that the standard of living, eating, behavior and speech are all different on the heavenly planets from the standards on this planet earth. The inhabitants of the heavenly planets do not eat such abominable things as meat and eggs; everything they eat is prepared in clarified butter. Nor do they like to see either men or women naked, except at the time of sexual intercourse. To live naked or almost naked is uncivilized, but on this planet earth it has now become fashionable to dress half naked, and sometimes those like hippies live completely naked. Indeed, there are many clubs and societies for this purpose. Such conduct is not allowed, however, on the heavenly planets. The inhabitants of the heavenly planets, aside from being very beautiful, both in complexion and bodily features, are well behaved and long-living, and they eat first-class food in goodness. These are some of

the distinctions between the inhabitants of the heavenly planets and the inhabitants of earth.

TEXT 24

TEXT

taya sa purusa-srestho
ramayantya yatharhatah
reme sura-viharesu
kamam caitrarathadisu

SYNONYMS

taya--with her; sah--he; purusa-sresthah--the best of human beings (Pururava); ramayantya--enjoying; yatha-arhatah--as far as possible; reme--enjoyed; sura-viharesu--in places resembling the heavenly parks; kamam--according to his desire; caitraratha-adisu--in the best gardens, like Caitraratha.

TRANSLATION

Sukadeva Gosvami continued: The best of human beings, Pururava, began freely enjoying the company of Urvasi, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kanana, where the demigods enjoy.

TEXT 25

TEXT

ramamanas taya devya
padma-kinjalka-gandhaya
tan-mukhamoda-musito
mumude 'har-ganan bahun

SYNONYMS

ramamanah--enjoying sex; taya--with her; devya--the heavenly goddess; padma--of a lotus; kinjalka--like the saffron; gandhaya--the fragrance of whom; tat-mukha--her beautiful face; amoda--by the fragrance; musitah--being enlivened more and more; mumude--enjoyed life; ahah-ganan--days after days; bahun--many.

TRANSLATION

Urvasi's body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Pururava enjoyed her company for many days with great jubilation.

TEXT 26

TEXT

apasyann urvasim indro
gandharvan samacodayat
urvasi-rahitam mahyam
asthanam natisobhate

SYNONYMS

apasyan--without seeing; urvasim--Urvasi; indrah--the King of the heavenly planet; gandharvan--unto the Gandharvas; samacodayat--instructed; urvasi-rahitam--without Urvasi; mahyam--my; asthanam--place; na--not; atisobhate--appears beautiful.

TRANSLATION

Not seeing Urvasi in his assembly, the King of heaven, Lord Indra, said, "Without Urvasi my assembly is no longer beautiful." Considering this, he requested the Gandharvas to bring her back to his heavenly planet.

TEXT 27

TEXT

te upetya maha-ratre
tamasi pratyupasthite
urvasya uranau jahrur
nyastau rajani jayaya

SYNONYMS

te--they, the Gandharvas; upetya--coming there; maha-ratre--in the dead of night; tamasi--when the darkness; pratyupasthite--appeared; urvasya--by Urvasi; uranau--two lambs; jahruh--stole; nyastau--given in charge; rajani--unto the King; jayaya--by his wife, Urvasi.

TRANSLATION

Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Pururava and stole the two lambs entrusted to the King by his wife, Urvasi.

PURPORT

"The dead of night" refers to midnight. The maha-nisa is described in this smrti-mantra: maha-nisa dve ghatike ratrer madhyama-yamayoh, "Twelve o'clock midnight is called the dead of night."

TEXT 28

TEXT

nisamyakranditam devi
putrayor niyamanayoh
hatasmy aham kunathena
napumsa vira-manina

SYNONYMS

nisamya--by hearing; akranditam--crying (because of being stolen); devi--Urvasi; putrayoh--of those two lambs, which she treated as sons; niyamanayoh--as they were being taken away; hata--killed; asmi--am; aham-

-I; ku-nathena--under the protection of a bad husband; na-pumsa--by the eunuch; vira-manina--although considering himself a hero.

TRANSLATION

Urvasi treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvasi heard them and rebuked her husband. "Now I am being killed," she said, "under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero.

TEXT 29

TEXT

yad-visrambhad aham nasta
hrtapatya ca dasyubhih
yah sete nisi santrasto
yatha nari diva puman

SYNONYMS

yad-visrambhat--because of depending upon whom; aham--I (am); nasta--lost; hrta-apatya--bereft of my two sons, the lambs; ca--also; dasyubhih--by the plunderers; yah--he who (my so-called husband); sete--lies down; nisi--at night; santrastah--being afraid; yatha--as; nari--a woman; diva--during the daytime; puman--male.

TRANSLATION

"Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day."

TEXT 30

TEXT

iti vak-sayakair biddhah
pratottrair iva kunjarah
nisi nistrimsam adaya
vivastro 'bhyadravad rusa

SYNONYMS

iti--thus; vak-sayakaih--by the arrows of strong words; biddhah--being pierced; pratottraih--by the goads; iva--like; kunjarah--an elephant; nisi--in the night; nistrimsam--a sword; adaya--taking in hand; vivastrah--naked; abhyadravat--went out; rusa--in anger.

TRANSLATION

Pururava, stricken by the sharp words of Urvasi like an elephant struck by its driver's pointed rod, became very angry. Not even dressing himself properly, he took a sword in hand and went out naked into the night to follow the Gandharvas who had stolen the lambs.

TEXT 31

TEXT

te visrjyoranau tatra
vyadyotanta sma vidyutah
adaya mesav ayantam
nagnam aiksata sa patim

SYNONYMS

te--they, the Gandharvas; visrjya--after giving up; uranau--the two lambs; tatra--on the spot; vyadyotanta sma--illuminated; vidyutah--shining like lightning; adaya--taking in hand; mesau--the two lambs; ayantam--returning; nagnam--naked; aiksata--saw; sa--Urvasi; patim--her husband.

TRANSLATION

After giving up the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Pururava. Urvasi then saw her husband returning with the lambs in hand, but he was naked, and therefore she left.

TEXT 32

TEXT

ailo 'pi sayane jayam
apasyan vimana iva
tac-citto vihvalah socan
babhramonmattavan mahim

SYNONYMS

ailah--Pururava; api--also; sayane--on the bedstead; jayam--his wife; apasyan--not seeing; vimanah--morose; iva--like that; tat-cittah--being too much attached to her; vihvalah--disturbed in mind; socan--lamenting; babhrama--traveled; unmatta-vat--like a madman; mahim--on the earth.

TRANSLATION

No longer seeing Urvasi on his bed, Pururava was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman.

TEXT 33

TEXT

sa tam viksyā kuruksetre
sarasvatyam ca tat-sakhih
panca prahrsta-vadanah
praha suktam pururavah

SYNONYMS

sah--he, Pururava; tam--Urvasi; viksyā--observing; kuruksetre--at the place known as Kuruksetra; sarasvatyam--on the bank of the Sarasvati; ca--also; tat-sakhīh--her companions; pañca--five; prahrsta-vadanah--being very happy and smiling; praha--said; suktam--sweet words; pururavah--King Pururava.

TRANSLATION

Once during his travels all over the world, Pururava saw Urvasi, accompanied by five companions, on the bank of the Sarasvati at Kuruksetra. With jubilation in his face, he then spoke to her in sweet words as follows.

TEXT 34

TEXT

aho jaye tistha tistha
ghore na tyaktum arhasi
mam tvam adyapy anirvṛtya
vacamsi kṛnavavahai

SYNONYMS

aho--hello; jaye--O my dear wife; tistha tistha--kindly stay, stay; ghore--O most cruel one; na--not; tyaktum--to give up; arhasi--you ought; mam--me; tvam--you; adya api--until now; anirvṛtya--having not gotten any happiness from me; vacamsi--some words; kṛnavavahai--let us talk for some time.

TRANSLATION

O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time.

TEXT 35

TEXT

sudeho 'yam pataty atra
devi duram hṛtas tvaya
khadanty enam vrka grdhras
tvat-prasadasya naspadam

SYNONYMS

su-dehah--very beautiful body; ayam--this; patati--will now fall down; atra--on the spot; devi--O Urvasi; duram--far, far away from home; hṛtah--taken away; tvaya--by you; khadanti--they will eat; enam--this (body); vrkah--foxes; grdhras--vultures; tvat--your; prasadasya--in mercy; na--not; naspadam--suitable.

TRANSLATION

O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.

TEXT 36

TEXT

urvasy uvaca
ma mrthah puruso 'si tvam
ma sma tvadyur vrka ime
kvapi sakhyam na vai strinam
vrkanam hrdayam yatha

SYNONYMS

urvasi uvaca--Urvasi said; ma--do not; mrthah--give up your life; purusah--male; asi--are; tvam--you; ma sma--do not allow it; tva--unto you; adyuh--may eat; vrkah--the foxes; ime--these senses (do not be under the control of your senses); kva api--anywhere; sakhyam--friendship; na--not; vai--indeed; strinam--of women; vrkanam--of the foxes; hrdayam--the heart; yatha--as.

TRANSLATION

Urvasi said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.

PURPORT

Canakya Pandita has advised, visvaso naiva kartavyah strisu rajakulesu ca: "Never place your faith in a woman or a politician." Unless elevated to spiritual consciousness, everyone is conditioned and fallen, what to speak of women, who are less intelligent than men. Women have been compared to sudras and vaisyas (striyo vaisyas tatha sudrah). On the spiritual platform, however, when one is elevated to the platform of Krsna consciousness, whether one is a man, woman, sudra or whatever, everyone is equal. Otherwise, Urvasi, who was a woman herself and who knew the nature of women, said that a woman's heart is like that of a sly fox. If a man cannot control his senses, he becomes a victim of such sly foxes. But if one can control the senses, there is no chance of his being victimized by sly, foxlike women. Canakya Pandita has also advised that if one has a wife like a sly fox, he must immediately give up his life at home and go to the forest.

mata yasya grhe nasti
bharya capriya-vadini
aranyam tena gantavyam
yatharanyam tatha grham

(Canakya-sloka 57)

Krsna conscious grhasthas must be very careful of the sly fox woman. If the wife at home is obedient and follows her husband in Krsna

consciousness, the home is welcome. Otherwise one should give up one's home and go to the forest.

hitvatma-patam grham andha-kupam
vanam gato yad dharim asrayeta

(Bhag. 7.5.5)

One should go to the forest and take shelter of the lotus feet of Hari, the Supreme Personality of Godhead.

TEXT 37

TEXT

striyo hy akarunah krura
durmarsah priya-sahasah
ghnanti alparthe 'pi visrabdham
patim bhrataram apy uta

SYNONYMS

striyah--women; hi--indeed; akarunah--merciless; krurah--cunning; durmarsah--intolerant; priya-sahasah--for their own pleasure they can do anything; ghnanti--they kill; alpa-arthe--for a slight reason; api--indeed; visrabdham--faithful; patim--husband; bhrataram--brother; api--also; uta--it is said.

TRANSLATION

Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother.

PURPORT

King Pururava was greatly attached to Urvasi. Yet despite his faithfulness to her, she had left him. Now, considering that the King was wasting his rarely achieved human form of life, Urvasi frankly explained the nature of a woman. Because of her nature, a woman can respond to even a slight offense from her husband by not only leaving him but even killing him if required. To say nothing of her husband, she can even kill her brother. That is a woman's nature. Therefore, in the material world, unless women are trained to be chaste and faithful to their husbands, there cannot be peace or prosperity in society.

TEXT 38

TEXT

vidhayalika-visrambham
ajnesu tyakta-sauhrdah
navam navam abhimsantyah
pumscalyah svaira-vrttayah

SYNONYMS

vidhaya--by establishing; alika--false; visrambham--faithfulness;
ajnesu--unto the foolish men; tyakta-sauhrdah--who have given up the
company of well-wishers; navam--new; navam--new; abhipsantyah--desiring;
pumscaiyah--women very easily allured by other men; svaira--
independently; vrttayah--professional.

TRANSLATION

Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.

PURPORT

Because women are easily seduced, the Manu-samhita enjoins that they should not be given freedom. A woman must always be protected, either by her father, by her husband, or by her elderly son. If women are given freedom to mingle with men like equals, which they now claim to be, they cannot keep their propriety. The nature of a woman, as personally described by Urvasi, is to establish false friendship with someone and then seek new male companions, one after another, even if this means giving up the company of a sincere well-wisher.

TEXT 39

TEXT

samvatsarante hi bhavan
eka-ratram mayesvarah
ramsyaty apatyani ca te
bhavisyanty aparani bhoh

SYNONYMS

samvatsara-ante--at the end of every year; hi--indeed; bhavan--your good self; eka-ratram--one night only; maya--with me; isvarah--my husband; ramsyati--will enjoy sex life; apatyani--children; ca--also; te--your; bhavisyanti--will generate; aparani--others, one after another; bhoh--O my dear King.

TRANSLATION

O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

PURPORT

Although Urvasi had adversely explained the nature of woman, Maharaja Pururava was very much attached to her, and therefore she wanted to give the King some concession by agreeing to be his wife for one night at the end of each year.

TEXT 40

TEXT

antarvatnim upalaksya
devim sa prayayau purim
punas tatra gato 'bdante
urvasim vira-mataram

SYNONYMS

antarvatnim--pregnant; upalaksya--by observing; devim--Urvasi; sah--he, King Pururava; prayayau--returned; purim--to his palace; punah--again; tatra--at that very spot; gatah--went; abda-ante--at the end of the year; urvasim--Urvasi; vira-mataram--the mother of one ksatriya son.

TRANSLATION

Understanding that Urvasi was pregnant, Pururava returned to his palace. At the end of the year, there at Kuruksetra, he again obtained the association of Urvasi, who was then the mother of a heroic son.

TEXT 41

TEXT

upalabhya muda yuktah
samuvasa taya nisam
athainam urvasi praha
krpanam virahaturam

SYNONYMS

upalabhya--getting the association; muda--in great jubilation; yuktah--being united; samuvasa--enjoyed her company in sex; taya--with her; nisam--that night; atha--thereafter; enam--unto King Pururava; urvasi--the woman named Urvasi; praha--said; krpanam--to he who was poor-hearted; viraha-aturam--afflicted by the thought of separation.

TRANSLATION

Having regained Urvasi at the end of the year, King Pururava was most jubilant, and he enjoyed her company in sex for one night. But then he was very sorry at the thought of separation from her, so Urvasi spoke to him as follows.

TEXT 42

TEXT

gandharvan upadhavemams
tubhyam dasyanti mam iti
tasya samstuvatas tusta
agni-sthalim dadur nrpa
urvasim manyamanas tam
so 'budhyata caran vane

SYNONYMS

gandharvan--unto the Gandharvas; upadhava--go take shelter; iman--these; tubhyam--unto you; dasyanti--will deliver; mam iti--exactly like me, or me factually; tasya--by him; samstuvatah--offering prayers;

tustah--being satisfied; agni-sthalim--a girl produced from fire; daduh--delivered; nrpa--O King; urvasim--Urvasi; manya-manah--thinking; tam--her; sah--he (Pururava); abudhyata--understood factually; caran--while walking; vane--in the forest.

TRANSLATION

Urvasi said: "My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again." In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him an Agnisthali girl who looked exactly like Urvasi. Thinking that the girl was Urvasi, the King began walking with her in the forest, but later he could understand that she was not Urvasi but Agnisthali.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that Pururava was very lusty. Immediately after getting the Agnisthali girl, he wanted to have sex with her, but during sexual intercourse he could understand that the girl was Agnisthali, not Urvasi. This indicates that every man attached to a particular woman knows the particular characteristics of that woman during sex life. Thus Pururava understood during sexual intercourse that the Agnisthali girl was not Urvasi.

TEXT 43

TEXT

sthalim nyasya vane gatva
grhan adhyayato nisi
tretayam sampravrttayam
manasi trayy avartata

SYNONYMS

sthalim--the woman Agnisthali; nyasya--immediately giving up; vane--in the forest; gatva--on returning; grhan--at home; adhyayatah--began to meditate; nisi--the whole night; tretayam--when the Treta millennium; sampravrttayam--was just on the point of beginning; manasi--in his mind; trayi--the principles of the three Vedas; avartata--became revealed.

TRANSLATION

King Pururava then left Agnisthali in the forest and returned home, where he meditated all night upon Urvasi. In the course of his meditation, the Treta millennium began, and therefore the principles of the three Vedas, including the process of performing yajna to fulfill fruitive activities, appeared within his heart.

PURPORT

It is said, tretayam yajato makhaih: in Treta-yuga, if one performed yajnas, he would get the results of those yajnas. By performing visnu-yajna specifically, one could even achieve the lotus feet of the Supreme Personality of Godhead. Of course, yajna is intended to please the Supreme Personality of Godhead. While Pururava was meditating upon Urvasi, the Treta-yuga began, and therefore the Vedic yajnas were

revealed in his heart. But Pururava was a materialistic man, especially interested in enjoying the senses. Yajnas for enjoyment of the senses are called karma-kandiya-yajnas. Therefore, he decided to perform karma-kandiya-yajnas to fulfill his lusty desires. In other words, karma-kandiya-yajnas are meant for sensuous persons, whereas yajna should actually be performed to please the Supreme Personality of Godhead. To please the Supreme Personality of Godhead in Kali-yuga, the sankirtana-yajna is recommended. Yajnah sankirtana-prayair yajanti hi sumedhasah. Only those who are very intelligent take to sankirtana-yajna to fulfill all their desires, material and spiritual, whereas those who are lusty for sense enjoyment perform karma-kandiya-yajnas.

TEXTS 44-45

TEXT

sthali-sthanam gato 'svattham
sami-garbham vilaksya sah
tena dve arani krtva
urvasi-loka-kamyaya

urvasim mantrato dhyayann
adharanim uttaram
atmanam ubhayor madhye
yat tat prajananam prabhuh

SYNONYMS

sthali-sthanam--the place where Agnisthali was left; gatah--going there; asvattham--an asvattha tree; sami-garbham--produced from the womb of the sami tree; vilaksya--seeing; sah--he, Pururava; tena--from that; dve--two; arani--pieces of wood required for igniting a fire for sacrifice; krtva--making; urvasi-loka-kamyaya--desiring to go to the planet where Urvasi was present; urvasim--Urvasi; mantratah--by chanting the required mantra; dhyayan--meditating upon; adhara--lower; aranim--arani wood; uttaram--and the upper one; atmanam--himself; ubhayor madhye--in between the two; yat tat--that which (he meditated upon); prajananam--as a son; prabhuh--the King.

TRANSLATION

When the process of fruitive yajna became manifest within his heart, King Pururava went to the same spot where he had left Agnisthali. There he saw that from the womb of a sami tree, an asvattha tree had grown. He then took a piece of wood from that tree and made it into two aranis. Desiring to go to the planet where Urvasi resided, he chanted mantras, meditating upon the lower arani as Urvasi, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire.

PURPORT

The Vedic fire for performing yajna was not ignited with ordinary matches or similar devices. Rather, the Vedic sacrificial fire was ignited by the aranis, or two sacred pieces of wood, which produced fire by friction with a third. Such a fire is necessary for the performance of yajna. If successful, a yajna will fulfill the desire of its performer. Thus Pururava took advantage of the process of yajna to fulfill his lusty

desires. He thought of the lower arani as Urvasi, the upper one as himself, and the middle one as his son. A relevant Vedic mantra quoted herein by Visvanatha Cakravarti Thakura is sami-garbhad agnim mantha. A similar mantra is urvasyam urasi pururavah. Pururava wanted to have children continuously by the womb of Urvasi. His only ambition was to have sex life with Urvasi and thereby get a son. In other words, he had so much lust in his heart that even while performing yajna he thought of Urvasi, instead of thinking of the master of yajna, Yajnesvara, Lord Visnu.

TEXT 46

TEXT

tasya nirmanthanaj jato
jata-veda vibhavasuh
trayya sa vidyaya rajna
putratve kalpitas tri-vrt

SYNONYMS

tasya--of Pururava; nirmanthanat--because of interaction; jatah--was born; jata-vedah--meant for material enjoyment according to the Vedic principles; vibhavasuh--a fire; trayya--following the Vedic principles; sah--the fire; vidyaya--by such a process; rajna--by the King; putratve--a son's being born; kalpita--it so became; tri-vrt--the three letters a-u-m combined together as om.

TRANSLATION

From Pururava's rubbing of the aranis came a fire. By such a fire one can achieve all success in material enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters a-u-m. Thus the fire was considered the son of King Pururava.

PURPORT

According to the Vedic process, one can get a son through semen (sukra), one can get a bona fide disciple through initiation (savitra), or one can get a son or disciple through the fire of sacrifice (yajna). Thus when Maharaja Pururava generated the fire by rubbing the aranis, the fire became his son. Either by semen, by initiation or by yajna one may get a son. The Vedic mantra omkara, or pranava, consisting of the letters a-u-m, can call each of these three methods into existence. Therefore the words nirmanthanaj jatah indicate that by the rubbing of the aranis a son was born.

TEXT 47

TEXT

tenayajata yajnesam
bhagavantam adhoksajam
urvasi-lokam anvicchan
sarva-devamayam harim

SYNONYMS

tena--by generating such a fire; ayajata--he worshiped; yajna-isam--the master or enjoyer of the yajna; bhagavantam--the Supreme Personality of Godhead; adhoksajam--beyond the perception of the senses; urvasi-lokam--to the planet where Urvasi was staying; anvicchan--although desiring to go; sarva-deva-mayam--the reservoir of all demigods; harim--the Supreme personality of Godhead.

TRANSLATION

By means of that fire, Pururava, who desired to go to the planet where Urvasi resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari, the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.

PURPORT

As stated in Bhagavad-gita, bhoktaram yajna-tapasam sarva-loka-mahesvaram: any loka, or planet, to which one wants to go is the property of the Supreme Personality of Godhead, the enjoyer of the performance of sacrifice. The purpose of yajna is to satisfy the Supreme Personality of Godhead. In this age, as we have explained many times, the yajna of chanting the Hare Krsna maha-mantra is the only sacrifice that can satisfy the Supreme Lord. When the Lord is satisfied, one can fulfill any desire, material or spiritual. Bhagavad-gita (3.14) also says, yajnad bhavati parjanya: by offering sacrifices to Lord Visnu, one can have sufficient rainfall. When there is sufficient rainfall, the earth becomes fit to produce everything (sama-kama-dugha mahi). If one can utilize the land properly, one can get all the necessities of life from the land, including food grains, fruits, flowers and vegetables. Everything one gets for material wealth is produced from the earth, and therefore it is said, sarva-kama-dugha mahi (Bhag. 1.10.4). Everything is possible by performing yajna. Therefore although Pururava desired something material, he factually performed yajna to please the Supreme Personality of Godhead. The Lord is adhoksaja, beyond the perception of Pururava and everyone else. Consequently, some kind of yajna must be performed to fulfill the desires of the living entity. Yajnas can be performed in human society only when society is divided by varnasrama-dharma into four varnas and four asramas. Without such a regulative process, no one can perform yajnas, and without the performance of yajnas, no material plans can make human society happy at any time. Everyone should therefore be induced to perform yajnas. In this age of Kali, the yajna recommended is sankirtana, the individual or collective chanting of the Hare Krsna maha-mantra. This will bring the fulfillment of all necessities for human society.

TEXT 48

TEXT

eka eva pura vedah
pranavah sarva-vanmayah
devo narayano nanya
eko 'gnir varna eva ca

SYNONYMS

ekah--only one; eva--indeed; pura--formerly; vedah--book of
transcendental knowledge; pranavah--omkara; sarva-vak-mayah--consisting
of all Vedic mantras; devah--the Lord, God; narayanah--only Narayana (was
worshipable in the Satya-yuga); na anyah--no other; ekah agnih--one
division only for agni; varnah--order of life; eva ca--and certainly.

TRANSLATION

In the Satya-yuga, the first millennium, all the Vedic mantras were
included in one mantra--pranava, the root of all Vedic mantras. In other
words, the Atharva Veda alone was the source of all Vedic knowledge. The
Supreme Personality of Godhead Narayana was the only worshipable Deity;
there was no recommendation for worship of the demigods. Fire was one
only, and the only order of life in human society was known as hamsa.

PURPORT

In Satya-yuga there was only one Veda, not four. Later, before the
beginning of Kali-yuga, this one Veda, the Atharva Veda (or, some say,
the Yajur Veda), was divided into four--Sama, Yajur, Rg and Atharva--for
the facility of human society. In Satya-yuga the only mantra was omkara
(om tat sat). The same name omkara is manifest in the mantra Hare Krsna,
Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare
Hare. Unless one is a brahmana, one cannot utter omkara and get the
desired result. But in Kali-yuga almost everyone is a sudra, unfit for
pronouncing the pranava, omkara. Therefore the sastras have recommended
the chanting of the Hare Krsna maha-mantra. Omkara is a mantra, or maha-
mantra, and Hare Krsna is also a maha-mantra. The purpose of pronouncing
omkara is to address the Supreme Personality of Godhead, Vasudeva (om
namo bhagavate vasudevaya). And the purpose of chanting the Hare Krsna
mantra is the same. Hare: "O energy of the Lord!" Krsna: "O Lord Krsna!"
Hare: "O energy of the Lord!" Rama: "O Supreme Lord, O supreme enjoyer!"
The only worshipable Lord is Hari, who is the goal of the Vedas (vedais
ca sarvair aham eva vedyah). By worshiping the demigods, one worships the
different parts of the Lord, just as one might water the branches and
twigs of a tree. But worshiping Narayana, the all-inclusive Supreme
personality of Godhead, is like pouring water on the root of the tree,
thus supplying water to the trunk, branches, twigs, leaves and so on. In
Satya-yuga people knew how to fulfill the necessities of life simply by
worshiping Narayana, the Supreme Personality of Godhead. The same purpose
can be served in this age of Kali by the chanting of the Hare Krsna
mantra, as recommended in the Bhagavatam. Kirtanad eva krsnasya mukta-
sangah param vrajet. Simply by chanting the Hare Krsna mantra, one
becomes free from the bondage of material existence and thus becomes
eligible to return home, back to Godhead.

TEXT 49

TEXT

pururavasa evasit
trayi treta-mukhe nrpa
agnina prajaya raja
lokam gandharvam eyivan

SYNONYMS

pururavasah--from King Pururava; eva--thus; asit--there was; trayi--the Vedic principles of karma, jnana and upasana; treta-mukhe--in the beginning of the Treta-yuga; nrpa--O King Pariksit; agnina--simply by generating the fire of sacrifice; prajaya--by his son; raja--King Pururava; lokam--to the planet; gandharvam--of the Gandharvas; eyivan--achieved.

TRANSLATION

O Maharaja Pariksit, at the beginning of Treta-yuga, King Pururava inaugurated a karma-kanda sacrifice. Thus Pururava, who considered the yajnic fire his son, was able to go to Gandharvaloka as he desired.

PURPORT

In Satya-yuga, Lord Narayana was worshiped by meditation (krte yad dhyayato visnum). Indeed, everyone always meditated upon Lord Visnu, Narayana, and achieved every success by this process of meditation. In the next yuga, Treta-yuga, the performance of yajna began (tretayam yajato mukhaih). Therefore this verse says, trayi treta-mukhe. Ritualistic ceremonies are generally called fruitive activities. Srila Visvanatha Cakravarti Thakura says that in Treta-yuga, beginning in the Svayambhuva-manvantara, ritualistic fruitive activities were similarly manifested from Priyavrata, etc. Thus end the Bhaktivedanta purports of the Ninth Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "King Pururava Enchanted by Urvasi."

Chapter Fifteen Parasurama, the Lord's Warrior Incarnation

This chapter describes the history of Gadhi in the dynasty of Aila. From the womb of Urvasi came six sons, named Ayu, Srutayu, Satyayu, Raya, Jaya and Vijaya. The son of Srutayu was Vasuman, the son of Satyayu was Srutanjaya, the son of Raya was Eka, the son of Jaya was Amita, and the son of Vijaya was Bhima. Bhima's son was named Kancana, the son of Kancana was Hotraka, and the son of Hotraka was Jahnu, who was celebrated for having drunk all the water of the Ganges in one sip. The descendants of Jahnu, one after another, were Puru, Balaka, Ajaka and Kusa. The sons of Kusa were Kusambu, Tanaya, Vasu and Kusanabha. From Kusambu came Gadhi, who had a daughter named Satyavati. Satyavati married Rcika Muni after the muni contributed a substantial dowry, and from the womb of Satyavati by Rcika Muni, Jamadagni was born. The son of Jamadagni was Rama, or Parasurama. When a king named Kartaviryarjuna stole Jamadagni's desire cow, Parasurama, who is ascertained by learned experts to be a saktayavesa incarnation of the Supreme Personality of Godhead, killed Kartaviryarjuna. Later, he annihilated the ksatriya dynasty twenty-one times. After Parasurama killed Kartaviryarjuna, Jamadagni told him that killing a king is sinful and that as a brahmana he should have tolerated the offense. Therefore Jamadagni advised Parasurama to atone for his sin by traveling to various holy places.

TEXT 1

TEXT

sri-badarayanir uvaca
ailasya corvasi-garbhat
sad asann atmaja nrpa

ayuh srutayuh satyayu
rayo 'tha vijayo jayah

SYNONYMS

sri-badarayanih uvaca--Sri Sukadeva Gosvami said; ailasya--of Pururava; ca--also; urvasi-garbhat--from the womb of Urvasi; sat--six; asan--there were; atmajah--sons; nrpa--O King Pariksit; ayuh--Ayu; srutayuh--Srutayu; satyayuh--Satyayu; rayah--Raya; atha--as well as; vijayah--Vijaya; jayah--Jaya.

TRANSLATION

Sukadeva Gosvami continued: O King Pariksit, from the womb of Urvasi, six sons were generated by Pururava. Their names were Ayu, Srutayu, Satyayu, Raya, Vijaya and Jaya.

TEXTS 2-3

TEXT

srutayor vasuman putrah
satyayos ca srutanjayah
rayasya suta ekas ca
jayasya tanayo 'mitah

bhimas tu vijayasyatha
kancano hotrakas tatah
tasya jahnuh suto gangam
gandusi-krtya yo 'pibat

SYNONYMS

srutayoh--of Srutayu; vasuman--Vasuman; putrah--a son; satyayoh--of Satyayu; ca--also; srutanjayah--a son named Srutanjaya; rayasya--of Raya; sutah--a son; ekah--by the name Eka; ca--and; jayasya--of Jaya; tanayah--the son; amitah--by the name Amita; bhimah--by the name Bhima; tu--indeed; vijayasya--of Vijaya; atha--thereafter; kancanah--Kancana, the son of Bhima; hotrasah--Hotraka, the son of Kancana; tatah--then; tasya--of Hotraka; jahnuh--by the name Jahnu; sutah--a son; gangam--all the water of the Ganges; gandusi-krtya--by one sip; yah--he who (Jahnu); apibat--drank.

TRANSLATION

The son of Srutayu was Vasuman; the son of Satyayu, Srutanjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhima. The son of Bhima was Kancana; the son of Kancana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.

TEXT 4

TEXT

jahnos tu purus tasyatha
balakas catmajo 'jakah
tatah kusah kusasyapi
kusambus tanayo vasuh

kusanabhas ca catvaro
gadhir asit kusambujah

SYNONYMS

jahnoh--of Jahnu; tu--indeed; puruh--a son named Puru; tasya--of Puru; atha--thereafter; balakah--a son named Balaka; ca--and; atmajah--Balaka's son; ajakah--of the name Ajaka; tatah--thereafter; kusah--Kusa; kusasya--of Kusa; api--then; kusambuh--Kusambu; tanayah--Tanaya; vasuh--Vasu; kusanabhah--Kusanabha; ca--and; catvarah--four (sons); gadhih--Gadhi; asit--there was; kusambujah--the son of Kusambu.

TRANSLATION

The son of Jahnu was Puru, the son of Puru was Balaka, the son of Balaka was Ajaka, and the son of Ajaka was Kusa. Kusa had four sons, named Kusambu, Tanaya, Vasu and Kusanabha. The son of Kusambu was Gadhi.

TEXTS 5-6

TEXT

tasya satyavatim kanyam
rciko 'yacata dvijah
varam visadrsam matva
gadhir bhargavam abravat

ekatah syama-karnanam
hayanam candra-varcasam
sahasram diyatam sulkam
kanyayah kusika vayam

SYNONYMS

tasya--of Gadhi; satyavatim--Satyavati; kanyam--the daughter; rcikah--the great sage Rcika; ayacata--requested; dvijah--the brahmana; varam--as her husband; visadrsam--not equal or fit; matva--thinking like that; gadhih--King Gadhi; bhargavam--unto Rcika; abravat--replied; ekatah--by one; syama-karnanam--whose ear is black; hayanam--horses; candra-varcasam--as brilliant as the moonshine; sahasram--one thousand; diyatam--please deliver; sulkam--as a dowry; kanyayah--to my daughter; kusikah--in the family of Kusa; vayam--we (are).

TRANSLATION

King Gadhi had a daughter named Satyavati, whom a brahmana sage named Rcika requested from the King to be his wife. King Gadhi, however, regarded Rcika as an unfit husband for his daughter, and therefore he told the brahmana, "My dear sir, I belong to the dynasty of Kusa. Because we are aristocratic ksatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, whether right or left."

PURPORT

The son of King Gadhi was Visvamitra, who was said to be a brahmana and ksatriya combined. Visvamitra attained the status of a brahmarsi, as

explained later. From the marriage of Satyavati with Rcika Muni would come a son with the spirit of a ksatriya. King Gadhi demanded that an uncommon request be fulfilled before the brahmana Rcika could marry his daughter.

TEXT 7

TEXT

ity uktas tan-matam jnatva
gatah sa varunantikam
aniya dattva tan asvan
upayeme varananam

SYNONYMS

iti--thus; uktah--having been requested; tat-matam--his mind; jnatva--(the sage) could understand; gatah--went; sah--he; varuna-antikam--to the place of Varuna; aniya--having brought; dattva--and after delivering; tan--those; asvan--horses; upayeme--married; vara-ananam--the beautiful daughter of King Gadhi.

TRANSLATION

When King Gadhi made this demand, the great sage Rcika could understand the King's mind. Therefore he went to the demigod Varuna and brought from him the one thousand horses that Gadhi had demanded. After delivering these horses, the sage married the King's beautiful daughter.

TEXT 8

TEXT

sa rsih prarthitah patnya
svasrva capatya-kamyaya
srapayitvobhayair mantrais
carum snatum gato munih

SYNONYMS

sah--he (Rcika); rsih--the great saint; prarthitah--being requested; patnya--by his wife; svasrva--by his mother-in-law; ca--also; apatya-kamyaya--desiring a son; srapayitva--after cooking; ubhayaih--both; mantraih--by chanting particular mantras; carum--a preparation for offering in a sacrifice; snatum--to bathe; gatah--went out; munih--the great sage.

TRANSLATION

Thereafter, Rcika Muni's wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Rcika Muni prepared one oblation for his wife with a brahmana mantra and another for his mother-in-law with a ksatriya mantra. Then he went out to bathe.

TEXT 9

TEXT

tavat satyavati matra
sva-carum yacita sati
srestham matva tayayacchan
matre matur adat svayam

SYNONYMS

tavat--in the meantime; satyavati--Satyavati, the wife of Rcika;
matra--by her mother; sva-carum--the oblation meant for herself
(Satyavati); yacita--asked to give; sati--being; srestham--better; matva--
-thinking; taya--by her; ayacchat--delivered; matre--to her mother;
matuh--of the mother; adat--ate; svayam--personally.

TRANSLATION

Meanwhile, because Satyavati's mother thought that the oblation prepared for her daughter, Rcika's wife, must be better, she asked her daughter for that oblation. Satyavati therefore gave her own oblation to her mother and ate her mother's oblation herself.

PURPORT

A husband naturally has some affection for his wife. Therefore Satyavati's mother thought that the oblation prepared for Satyavati by the sage Rcika must have been better than her own oblation. In Rcika's absence, the mother took the better oblation from Satyavati and ate it.

TEXT 10

TEXT

tad viditva munih praha
patnim kastam akarasih
ghoro danda-dharah putro
bhrata te brahma-vittamah

SYNONYMS

tat--this fact; viditva--having learned; munih--the great sage; praha--
-said; patnim--unto his wife; kastam--very regrettable; akarasih--you
have done; ghorah--fierce; danda-dharah--a great personality who can
punish others; putrah--such a son; bhrata--brother; te--your; brahma-
vittamah--a learned scholar in spiritual science.

TRANSLATION

When the great sage Rcika returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavati, "You have done a great wrong. Your son will be a fierce ksatriya, able to punish everyone, and your brother will be a learned scholar in spiritual science."

PURPORT

A brahmana is highly qualified when he can control his senses and mind, when he is a learned scholar in spiritual science and when he is tolerant and forgiving. A ksatriya, however, is highly qualified when he is fierce in giving punishment to wrongdoers. These qualities are stated

in Bhagavad-gita (18.42-43). Because Satyavati, instead of eating her own oblation, had eaten that which was meant for her mother, she would give birth to a son imbued with the ksatriya spirit. This was undesirable. The son of a brahmana is generally expected to become a brahmana, but if such a son becomes fierce like a ksatriya, he is designated according to the description of the four varnas in Bhagavad-gita (catur-varnyam mayasrstam guna-karma-vibhagasah). If the son of a brahmana does not become like a brahmana, he may be called a ksatriya, vaisya or sudra, according to his qualifications. The basic principle for dividing society is not a person's birth but his qualities and actions.

TEXT 11

TEXT

prasaditah satyavatya
maivam bhur iti bhargavah
atha tarhi bhavet pautro
jamadagnis tato 'bhavat

SYNONYMS

prasaditah--pacified; satyavatya--by Satyavati; ma--not; evam--thus; bhuh--let it be; iti--thus; bhargavah--the great sage; atha--if your son should not become like that; tarhi--then; bhavet--should become like that; pautrah--the grandson; jamadagnih--Jamadagni; tatah--thereafter; abhavat--was born.

TRANSLATION

Satyavati, however, pacified Rcika Muni with peaceful words and requested that her son not be like a fierce ksatriya. Rcika Muni replied, "Then your grandson will be of a ksatriya spirit." Thus Jamadagni was born as the son of Satyavati.

PURPORT

The great sage Rcika was very angry, but somehow or other Satyavati pacified him, and at her request he changed his mind. It is indicated here that the son of Jamadagni would be born as Parasurama.

TEXTS 12-13

TEXT

sa cabhut sumahat-punya
kausiki loka-pavani
renoh sutam renukam vai
jamadagnir uvaha yam

tasyam vai bhargava-rseh
suta vasumad-adayah
yaviyan jajna etesam
rama ity abhivisrutah

SYNONYMS

sa--she (Satyavati); ca--also; abhut--became; sumahat-punya--very great and sacred; kausiki--the river by the name Kausiki; loka-pavani--purifying the whole world; renoh--of Renu; sutam--the daughter; renukam--by the name Renuka; vai--indeed; jamadagnih--Satyavati's son, Jamadagni; uvaha--married; yam--whom; tasyam--in the womb of Renuka; vai--indeed; bhargava-rseh--by the semen of Jamadagni; sutah--sons; vasumat-adayah--many, headed by Vasuman; yaviyan--the youngest; jajne--was born; etesam--among them; ramah--Parasurama; iti--thus; abhivisrutah--was known everywhere.

TRANSLATION

Satyavati later became the sacred river Kausiki to purify the entire world, and her son, Jamadagni, married Renuka, the daughter of Renu. By the semen of Jamadagni, many sons, headed by Vasuman, were born from the womb of Renuka. The youngest of them was named Rama, or Parasurama.

TEXT 14

TEXT

yam ahur vasudevamsam
haihayanam kulantakam
trih-sapta-krtvo ya imam
cakre nihksatriyam mahim

SYNONYMS

yam--whom (Parasurama); ahuh--all the learned scholars say; vasudeva-amsam--an incarnation of Vasudeva, the Supreme Personality of Godhead; haihayanam--of the Haihayas; kula-antakam--the annihilator of the dynasty; trih-sapta-krtvah--twenty-one times; yah--who (Parasurama); imam--this; cakre--made; nihksatriyam--devoid of ksatriyas; mahim--the earth.

TRANSLATION

Learned scholars accept this Parasurama as the celebrated incarnation of Vasudeva who annihilated the dynasty of Kartavirya. Parasurama killed all the ksatriyas on earth twenty-one times.

TEXT 15

TEXT

drptam ksatram bhuvo bharam
abrahmanyam aninasat
rajas-tamo-vrtam ahan
phalguny api krte 'mhasi

SYNONYMS

drptam--very proud; ksatram--the ksatriyas, the ruling class; bhuvah--of the earth; bharam--burden; abrahmanyam--sinful, not caring for the religious principles enunciated by the brahmanas; aninasat--drove away or annihilated; rajah-tamah--by the qualities of passion and ignorance; vrtam--covered; ahan--he killed; phalguni--not very great; api--although; krte--had been committed; amhasi--an offense.

TRANSLATION

When the royal dynasty, being excessively proud because of the material modes of passion and ignorance, became irreligious and ceased to care for the laws enacted by the brahmanas, Parasurama killed them. Although their offense was not very severe, he killed them to lessen the burden of the world.

PURPORT

The ksatriyas, or the ruling class, must govern the world in accordance with the rules and regulations enacted by great brahmanas and saintly persons. As soon as the ruling class becomes irresponsible in regard to the religious principles, it becomes a burden on the earth. As stated here, rajas-tamo-vrtam, bharam abrahmanyam: when the ruling class is influenced by the lower modes of nature, namely ignorance and passion, it becomes a burden to the world and must then be annihilated by superior power. We actually see from modern history that monarchies have been abolished by various revolutions, but unfortunately the monarchies have been abolished to establish the supremacy of third-class and fourth-class men. Although monarchies overpowered by the modes of passion and ignorance have been abolished in the world, the inhabitants of the world are still unhappy, for although the qualities of the former monarchs were degraded by taints of ignorance, these monarchs have been replaced by men of the mercantile and worker classes whose qualities are even more degraded. When the government is actually guided by brahmanas, or God conscious men, then there can be real happiness for the people. Therefore in previous times, when the ruling class was degraded to the modes of passion and ignorance, the brahmanas, headed by such a ksatriya-spirited brahmana as Parasurama, killed them twenty-one consecutive times.

In Kali-yuga, as stated in Srimad-Bhagavatam (12.2.13), dasyu-prayesu rajasu: the ruling class (rajanya) will be no better than plunderers (dasyus) because the third-class and fourth-class men will monopolize the affairs of the government. Ignoring the religious principles and brahminical rules and regulations, they will certainly try to plunder the riches of the citizens without consideration. As stated elsewhere in Srimad-Bhagavatam (12.1.40):

asamskrtah kriya-hina
rajasa tamasavrtah
prajas te bhaksayisyanti
mleccha rajanya-rupinah

Being unpurified, neglecting to discharge human duties properly, and being influenced by the modes of passion (rajas) and ignorance (tamas), unclean people (mlecchas), posing as members of the government (rajanya-rupinah), will swallow the citizens (prajas te bhaksayisyanti). And in still another place, Srimad-Bhagavatam (12.2.7-8) says:

evam prajabhir dustabhir
akirne ksiti-mandale
brahma-vit-ksatra-sudranam
yo bali bhavita nrpah

praja hi lubdhai rajanyair
nirghrnair dasyu-dharmabhih
acchinna-dara-dravina

yasyanti giri-kananam

Human society is naturally grouped into four divisions, as stated in Bhagavad-gita (catur-varnyam maya srstam guna-karma-vibhagasah). But if this system is neglected and the qualities and divisions of society are not considered, the result will be brahma-vit-ksatra-sudranam yo bali bhavita nrpah: the so-called caste system of brahmana, ksatriya, vaisya and sudra will be meaningless. As a result, whoever somehow or other becomes powerful will be the king or president, and thus the prajas, or citizens, will be so harassed that they will give up hearth and home and will go to the forest (yasyanti giri-kananam) to escape harassment by government officials who have no mercy and are addicted to the ways of plunderers. Therefore the prajas, or the people in general, must take to the Krsna consciousness movement, the Hare Krsna movement, which is the sound incarnation of the Supreme Personality of Godhead. Kali-kale nama-rupe krsna-avatara: Krsna, the Supreme Personality of Godhead, has now appeared as an incarnation by His holy name. Therefore, when the prajas become Krsna conscious, they can then expect a good government and good society, a perfect life, and liberation from the bondage of material existence.

TEXT 16

TEXT

sri-rajovaca
kim tad amho bhagavato
rajanyair ajitatmabhih
krtam yena kulam nastam
ksatriyanam abhiksnasah

SYNONYMS

sri-raja uvaca--Maharaja Pariksit inquired; kim--what; tat amhah--that offense; bhagavatah--unto the Supreme Personality of Godhead; rajanyaih--by the royal family; ajita-atmabhih--who could not control their senses and thus were degraded; krtam--which had been done; yena--by which; kulam--the dynasty; nastam--was annihilated; ksatriyanam--of the royal family; abhiksnasah--again and again.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: What was the offense that the ksatriyas who could not control their senses committed before Lord Parasurama, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the ksatriya dynasty again and again?

TEXTS 17-19

TEXT

sri-badarayanir uvaca
haihayanam adhipatir
arjunah ksatriyarsabhah
dattam narayanamsamsam
aradhya parikarmabhih

bahun dasa-satam lebhe

durdharsatvam aratisu
avyahatendriyaujah sri-
tejo-virya-yaso-balam

yogesvaratvam aisvaryam
guna yatranimadayah
cacaravyahata-gatir
lokesu pavano yatha

SYNONYMS

sri-badarayanih uvaca--Sri Sukadeva Gosvami replied; haihayanam adhipatih--the King of the Haihayas; arjunah--by the name Kartaviryarjuna; ksatriya-rsabhah--the best of the ksatriyas; dattam--unto Dattatreya; narayana-amsa-amsam--the plenary portion of the plenary portion of Narayana; aradhya--after worshipping; parikarmabhih--by worship according to the regulative principles; bahun--arms; dasa-satam--one thousand (ten times one hundred); lebhe--achieved; durdharsatvam--the quality of being very difficult to conquer; aratisu--in the midst of enemies; avyahata--undefeatable; indriya-ojah--strength of the senses; sri--beauty; tejah--influence; virya--power; yasa--fame; balam--bodily strength; yoga-isvaratvam--controlling power gained by the practice of mystic yoga; aisvaryam--opulence; gunah--qualities; yatra--wherein; anima-adayah--eight kinds of yogic perfection (anima, laghima, etc.); cacara--he went; avyahata-gatih--whose progress was indefatigable; lokesu--all over the world or universe; pavanah--the wind; yatha--like.

TRANSLATION

Sukadeva Gosvami said: The best of the ksatriyas, Kartaviryarjuna, the King of the Haihayas, received one thousand arms by worshipping Dattatreya, the plenary expansion of the Supreme Personality of Godhead, Narayana. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of yoga, such as anima and laghima. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind.

TEXT 20

TEXT

stri-ratnair avrtah kridan
revambhasi madotkatah
vaijayantim srajam bibhrad
rurodha saritam bhujaih

SYNONYMS

stri-ratnaih--by beautiful women; avrtah--surrounded; kridan--enjoying; reva-ambhasi--in the water of the River Reva, or Narmada; mada-utkatah--too puffed up because of opulence; vaijayantim srajam--the garland of victory; bibhrat--being decorated with; rurodha--stopped the flow; saritam--of the river; bhujaih--with his arms.

TRANSLATION

Once while enjoying in the water of the River Narmada, the puffed-up Kartaviryarjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.

TEXT 21

TEXT

viplavitam sva-sibiram
pratisrotah-sarij-jalaih
namrsyat tasya tad viryam
viramani dasananah

SYNONYMS

viplavitam--having been inundated; sva-sibiram--his own camp; pratisrotah--which was flowing in the opposite direction; sarit-jalaih--by the water of the river; na--not; amrsyat--could tolerate; tasya--of Kartaviryarjuna; tat viryam--that influence; viramani--considering himself very heroic; dasa-ananah--the ten-headed Ravana.

TRANSLATION

Because Kartaviryarjuna made the water flow in the opposite direction, the camp of Ravana, which was set up on the bank of the Narmada near the city of Mahismati, was inundated. This was unbearable to the ten-headed Ravana, who considered himself a great hero and could not tolerate Kartaviryarjuna's power.

PURPORT

Ravana was out touring to gain victory over all other countries (digvijaya), and he had camped on the bank of the Narmada River near the city of Mahismati.

TEXT 22

TEXT

grhito lilaya strinam
samaksam krta-kilbisah
mahismatyam sanniruddho
mukto yena kapir yatha

SYNONYMS

grhitah--was arrested by force; lilaya--very easily; strinam--of the women; samaksam--in the presence; krta-kilbisah--thus becoming an offender; mahismatyam--in the city known as Mahismati; sanniruddhah--was arrested; mukta--released; yena--by whom (Kartaviryarjuna); kapir yatha--exactly as done to a monkey.

TRANSLATION

When Ravana attempted to insult Kartaviryarjuna in the presence of the women and thus offended him, Kartaviryarjuna easily arrested Ravana and put him in custody in the city of Mahismati, just as one captures a monkey, and then released him neglectfully.

TEXT 23

TEXT

sa ekada tu mrgayam
vicaran vijane vane
yadrchayasrama-padam
jamadagner upavisat

SYNONYMS

sah--he, Kartaviryarjuna; ekada--once upon a time; tu--but; mrgayam--while hunting; vicaran--wandering; vijane--solitary; vane--in a forest; yadrchaya--without any program; asrama-padam--the residential place; jamadagneh--of Jamadagni Muni; upavisat--he entered.

TRANSLATION

Once while Kartaviryarjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni.

PURPORT

Kartaviryarjuna had no business going to the residence of Jamadagni, but because he was puffed-up by his extraordinary power, he went there and offended Parasurama. This was the prelude to his being killed by Parasurama for his offensive act.

TEXT 24

TEXT

tasmai sa naradevaya
munir arhanam aharat
sasainyamatyahavahaya
havismatya tapo-dhanah

SYNONYMS

tasmai--unto him; sah--he (Jamadagni); naradevaya--unto King Kartaviryarjuna; munih--the great sage; arhanam--paraphernalia for worship; aharat--offered; sa-sainya--with his soldiers; amatya--his ministers; vahaya--and the chariots, the elephants, the horses or the men who carried the palanquins; havismatya--because of possessing a kamadhenu, a cow that could supply everything; tapah-dhanah--the great sage, whose only power was his austerity, or who was engaged in austerity.

TRANSLATION

The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King's soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kamadhenu cow that was able to supply everything.

PURPORT

The Brahma-samhita informs us that the spiritual world, and especially the planet Goloka Vrndavana, where Krsna lives, is full of surabhi cows (surabhir abhipalayantam). The surabhi cow is also called kamadhenu. Although Jamadagni possessed only one kamadhenu, he was able to get from it everything desirable. Thus he was able to receive the King, along with the King's great number of followers, ministers, soldiers, animals and palanquin carriers. When we speak of a king, we understand that he is accompanied by many followers. Jamadagni was able to receive all the King's followers properly and feed them sumptuously with food prepared in ghee. The King was astonished at how opulent Jamadagni was because of possessing only one cow, and therefore he became envious of the great sage. This was the beginning of his offense. Parasurama, the incarnation of the Supreme Personality of Godhead, killed Kartaviryarjuna because Kartaviryarjuna was too proud. One may possess unusual opulence in this material world, but if one becomes puffed up and acts whimsically he will be punished by the Supreme Personality of Godhead. This is the lesson to learn from this history, in which Parasurama became angry at Kartaviryarjuna and killed him and rid the entire world of ksatriyas twenty-one times.

TEXT 25

TEXT

sa vai ratnam tu tad drstva
atmaisvaryatisayanam
tan nadriyatagnihotryam
sabhilasah sahaihayah

SYNONYMS

sah--he (Kartaviryarjuna); vai--indeed; ratnam--a great source of wealth; tu--indeed; tat--the kamadhenu in the possession of Jamadagni; drstva--by observing; atma-aisvarya--his own personal opulence; atisayanam--which was exceeding; tat--that; na--not; adriyata--appreciated very much; agnihotryam--in that cow, which was useful for executing the agnihotra sacrifice; sa-abhilasah--became desirous; sa-haihayah--with his own men, the Haihayas.

TRANSLATION

Kartaviryarjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kamadhenu. Therefore he and his own men, the Haihayas, were not very much appreciative of Jamadagni's reception. On the contrary, they wanted to possess that kamadhenu, which was useful for the execution of the agnihotra sacrifice.

PURPORT

Jamadagni was more powerful than Kartaviryarjuna because of performing the agnihotra-yajna with clarified butter received from the kamadhenu. Not everyone can be expected to possess such a cow. Nonetheless, an ordinary man may possess an ordinary cow, give protection to this animal, take sufficient milk from it, and engage the milk to produce butter and clarified ghee, especially for performing the agnihotra-yajna. This is possible for everyone. Thus we find that in Bhagavad-gita Lord Krsna

advises go-raksya, the protection of cows. This is essential because if cows are cared for properly they will surely supply sufficient milk. We have practical experience in America that in our various ISKCON farms we are giving proper protection to the cows and receiving more than enough milk. In other farms the cows do not deliver as much milk as in our farms; because our cows know very well that we are not going to kill them, they are happy, and they give ample milk. Therefore this instruction given by Lord Krsna--go-raksya--is extremely meaningful. The whole world must learn from Krsna how to live happily without scarcity simply by producing food grains (annad bhavanti bhutani) and giving protection to the cows (go-raksya). Krsi-go-raksya-vanijyam vaisya-karma svabhavajam. Those who belong to the third level of human society, namely the mercantile people, must keep land for producing food grains and giving protection to cows. This is the injunction of Bhagavad-gita. In the matter of protecting the cows, the meat-eaters will protest, but in answer to them we may say that since Krsna gives stress to cow protection, those who are inclined to eat meat may eat the flesh of unimportant animals like hogs, dogs, goats and sheep, but they should not touch the life of the cows, for this is destructive to the spiritual advancement of human society.

TEXT 26

TEXT

havirdhanim rser darpan
 naran hartum acodayat
 te ca mahismatim ninyuh
 sa-vatsam krandatim balat

SYNONYMS

havih-dhanim--the kamadhenu; rseh--of the great sage Jamadagni; darpat--because of his being puffed up with material power; naran--all his men (soldiers); hartum--to steal or take away; acodayat--encouraged; te--the men of Kartaviryarjuna; ca--also; mahismatim--to the capital of Kartaviryarjuna; ninyuh--brought; sa-vatsam--with the calf; krandatim--crying; balat--because of being taken away by force.

TRANSLATION

Being puffed up by material power, Kartaviryarjuna encouraged his men to steal Jamadagni's kamadhenu. Thus the men forcibly took away the crying kamadhenu, along with her calf, to Mahismati, Kartaviryarjuna's capital.

PURPORT

The word havirdhanim is significant in this verse. Havirdhanim refers to a cow required for supplying havis, or ghee, for the performance of ritualistic ceremonies in sacrifices. In human life, one should be trained to perform yajnas. As we are informed in Bhagavad-gita (3.9), yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: if we do not perform yajna, we shall simply work very hard for sense gratification like dogs and hogs. This is not civilization. A human being should be trained to perform yajna. Yajnad bhavati parjanya. If yajnas are regularly performed, there will be proper rain from the sky, and when there is regular rainfall, the land will be fertile and suitable for

producing all the necessities of life. Yajna, therefore, is essential. For performing yajna, clarified butter is essential, and for clarified butter, cow protection is essential. Therefore, if we neglect the Vedic way of civilization, we shall certainly suffer. So-called scholars and philosophers do not know the secret of success in life, and therefore they suffer in the hands of prakṛti, nature (prakṛteḥ kriyamanāni gunāni karmani sarvasah). Nonetheless, although they are forced to suffer, they think they are advancing in civilization (ahankāra-vimudhatma kartaham iti manyate). The Kṛṣṇa consciousness movement is therefore meant to revive a mode of civilization in which everyone will be happy. This is the motive of our Kṛṣṇa consciousness movement. Yajne sukheṇa bhavantu.

TEXT 27

TEXT

atha rajani niryate
rama asrama agatah
srutva tat tasya dauratmyam
cukrodhahir ivahatah

SYNONYMS

atha--thereafter; rajani--when the King; niryate--had gone away; ramah--Parasurama, the youngest son of Jamadagni; asrame--in the cottage; agatah--returned; srutva--when he heard; tat--that; tasya--of Kartaviryarjuna; dauratmyam--nefarious act; cukrodha--became extremely angry; ahih--a snake; iva--like; ahatah--trampled or injured.

TRANSLATION

Thereafter, Kartaviryarjuna having left with the kamadhenu, Parasurama returned to the asrama. When Parasurama, the youngest son of Jamadagni, heard about Kartaviryarjuna's nefarious deed, he became as angry as a trampled snake.

TEXT 28

TEXT

ghoram adaya parasum
satunam varma karmukam
anvadhavata durmarso
mrgendra iva yuthapam

SYNONYMS

ghoram--extremely fierce; adaya--taking in hand; parasum--a chopper; sa-tunam--along with a quiver; varma--a shield; karmukam--a bow; anvadhavata--followed; durmarsah--Lord Parasurama, being exceedingly angry; mrgendrah--a lion; iva--like; yuthapam--(goes to attack) an elephant.

TRANSLATION

Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Parasurama, exceedingly angry, chased Kartaviryarjuna just as a lion chases an elephant.

TEXT 29

TEXT

tam apatantam bhr̥gu-varyam ojasā
dhanur-dharam bana-parasvadhayudham
aineya-carmambaram arka-dhamabhir
yutam jatabhir dadrse purim visan

SYNONYMS

tam--that Lord Parasurama; apatantam--coming after him; bhr̥gu-varyam--the best of the Bhr̥gu dynasty, Lord Parasurama; ojasā--very fiercely; dhanur-dharam--carrying a bow; bana--arrows; parasvadhā--chopper; ayudham--having all these weapons; aineya-carma--blackish deerskin; ambaram--the covering of his body; arka-dhamabhih--appearing like the sunshine; yutam jatabhih--with locks of hair; dadrse--he saw; purim--into the capital; visan--entering.

TRANSLATION

As King Kartaviryarjuna entered his capital, Mahismati Puri, he saw Lord Parasurama, the best of the Bhr̥gu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Parasurama was covered with a black deerskin, and his matted locks of hair appeared like the sunshine.

TEXT 30

TEXT

acodayad dhasti-rathasva-pattibhir
gadasi-banarsti-sataghni-saktibhih
aksauhinih sapta-dasatibhisanas
ta rama eko bhagavan asudayat

SYNONYMS

acodayat--he sent for fighting; hasti--with elephants; ratha--with chariots; asva--with horses; pattibhih--and with infantry; gada--with clubs; asi--with swords; bana--with arrows; rsti--with the weapons called rstis; sataghni--with weapons called sataghnis; saktibhih--with weapons called saktis; aksauhinih--whole groups of aksauhinis; sapta-dasa--seventeen; ati-bhisanaḥ--very fierce; taḥ--all of them; ramah--Lord Parasurama; ekaḥ--alone; bhagavan--the Supreme Personality of Godhead; asudayat--killed.

TRANSLATION

Upon seeing Parasurama, Kartaviryarjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, rstis, sataghnis, saktis, and many similar weapons to fight against him. Kartaviryarjuna sent seventeen full aksauhinis of soldiers to check Parasurama. But Lord Parasurama alone killed all of them.

PURPORT

The word aksauhini refers to a military phalanx consisting of 21,870 chariots and elephants, 109,350 infantry soldiers and 65,610 horses. An exact description is given in the Mahabharata, Adi parva, Second Chapter, as follows:

eko ratho gajas caikah
narah panca padatayah
trayas ca turagas taj-jnaih
pattir ity abhidhiyate

pattim tu trigunam etam
viduh senamukham budhah
trini senamukhany eko
gulma ity adhidhiyate

trayo gulma gano nama
vahini tu ganas trayah
srutas tisras tu vahinyah
prtaneti vicaksanaih

camus tu prtanas tisras
camvas tisras tv anikini
anikinim dasa-gunam
ahur aksauhinim budhah

aksauhinyas tu sankhyata
rathanam dvija-sattamah
sankhya-ganita-tattvajnaih
sahasrany eka-vimsati

satany upari castau ca
bhuyas tatha ca saptatih
gajanam tu parimanam
tavad evatra nirdiset

jneyam sata-sahasram tu
sahasrani tatha nava
naranam adhi pancasac
chatani trini canaghah

panca-sasti-sahasrani
tathasvanam satani ca
dasottarani sat cahur
yathavad abhisankhyaya

etam aksauhinim prahuh
sankhya-tattva-vido janah

"One chariot, one elephant, five infantry soldiers and three horses are called a patti by those who are learned in the science. The wise also know that a senamukha is three times what a patti is. Three senamukhas are known as one gulma, three gulmas are called a gana, and three ganas are called a vahini. Three vahinis have been referred to by the learned as a prtana, three prtanas equal one camu, and three camus equal one anikini. The wise refer to ten anikinis as one aksauhini. The chariots of an aksauhini have been calculated at 21,870 by those who know the science of such calculations, 0 best of the twice-born, and the number of

elephants is the same. The number of infantry soldiers is 109,350, and the number of horses is 65,610. This is called an aksauhini."

TEXT 31

TEXT

yato yato 'sau praharat-parasvadhho
mano-'nilaujah para-cakra-sudanah
tatas tatas chinna-bhujoru-kandhara
nipetur urvyam hata-suta-vahanah

SYNONYMS

yatah--wherever; yatah--wherever; asau--Lord Parasurama; praharat--slashing; parasvadhah--being expert in using his weapon, the parasu, or chopper; manah--like the mind; anila--like the wind; ojah--being forceful; para-cakra--of the enemies' military strength; sudanah--killer; tatah--there; tatah--and there; chinna--scattered and cut off; bhujah--arms; uru--legs; kandharah--shoulders; nipetuh--fell down; urvyam--on the ground; hata--killed; suta--chariot drivers; vahanah--carrier horses and elephants.

TRANSLATION

Lord Parasurama, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [parasu]. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses all annihilated.

PURPORT

In the beginning, when the army of the enemy was full of fighting soldiers, elephants and horses, Lord Parasurama proceeded into their midst at the speed of mind to kill them. When somewhat tired, he slowed down to the speed of wind and continued to kill the enemies vigorously. The speed of mind is greater than the speed of the wind.

TEXT 32

TEXT

drstva sva-sainyam rudhiraugha-kardame
ranajire rama-kuthara-sayakaih
vivrka-varma-dhvaja-capavigraham
nipatitam haihaya apatad rusa

SYNONYMS

drstva--by seeing; sva-sainyam--his own soldiers; rudhira-ogha-kardame--which had become muddy due to the flow of blood; rana-ajire--on the battlefield; rama-kuthara--by the axe of Lord Parasurama; sayakaih--and by the arrows; vivrkah--scattered; varmah--the shields; dhvajah--the flags; capah--bows; vighrahah--the bodies; nipatitam--fallen; haihayah--Kartaviryarjuna; apatat--forcefully came there; rusah--being very angry.

TRANSLATION

By manipulating his axe and arrows, Lord Parasurama cut to pieces the shields, flags, bows and bodies of Kartaviryarjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kartaviryarjuna, infuriated, rushed to the battlefield.

TEXT 33

TEXT

atharjunah panca-satesu bahubhir
dhanuhsu banan yugapat sa sandadhe
ramaya ramo 'stra-bhrtam samagranis
tany eka-dhanvesubhir acchinat samam

SYNONYMS

atha--thereafter; arjunah--Kartaviryarjuna; panca-satesu--five hundred; bahubhih--with his arms; dhanuhsu--on the bows; banan--arrows; yugapat--simultaneously; sah--he; sandadhe--fixed; ramaya--just to kill Lord Parasurama; ramah--Lord Parasurama; astra-bhrtam--of all the soldiers who could use weapons; samagranih--the very best; tani--all the bows of Kartaviryarjuna; eka-dhanva--possessing one bow; isubhih--the arrows; acchinat--cut to pieces; samam--with.

TRANSLATION

Then Kartaviryarjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Parasurama. But Lord Parasurama, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kartaviryarjuna.

TEXT 34

TEXT

punah sva-hastair acalan mrdhe 'nghripan
utksipya vegad abhidhavato yudhi
bhujan kutharena kathora-nemina
ciccheda ramah prasabham tv aher iva

SYNONYMS

punah--again; sva-hastaih--by his own hands; acalan--hills; mrdhe--in the battlefield; anghripan--trees; utksipya--after uprooting; vegat--with great force; abhidhavatah--of he who was running very forcefully; yudhi--in the battlefield; bhujan--all the arms; kutharena--by his axe; kathora-nemina--which was very sharp; ciccheda--cut to pieces; ramah--Lord Parasurama; prasabham--with great force; tu--but; aher iva--just like the hoods of a serpent.

TRANSLATION

When his arrows were cut to pieces, Kartaviryarjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Parasurama to kill him. But Parasurama then used his axe with great force

to cut off Kartaviryarjuna's arms, just as one might lop off the hoods of a serpent.

TEXTS 35-36

TEXT

krtta-bahoh siras tasya
gireh srngam ivaharat
hate pitari tat-putra
ayutam dudruvur bhayat

agnihotrim upavartya
savatsam para-vira-ha
samupetyasramam pitre
pariklistam samarpayat

SYNONYMS

krtta-bahoh--of Kartaviryarjuna, whose arms were cut off; sirah--the head; tasya--of him (Kartaviryarjuna); gireh--of a mountain; srngam--the peak; iva--like; aharat--(Parasurama) cut from his body; hate pitari--when their father was killed; tat-putrah--his sons; ayutam--ten thousand; dudruvuh--fled; bhayat--out of fear; agnihotrim--the kamadhenu; upavartya--bringing near; sa-vatsam--with her calf; para-vira-ha--Parasurama, who could kill the heroes of the enemies; samupetya--after returning; asramam--to the residence of his father; pitre--unto his father; pariklistam--which had undergone extreme suffering; samarpayat--delivered.

TRANSLATION

Thereafter, Parasurama cut off like a mountain peak the head of Kartaviryarjuna, who had already lost his arms. When Kartaviryarjuna's ten thousand sons saw their father killed, they all fled in fear. Then Parasurama, having killed the enemy, released the kamadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.

TEXT 37

TEXT

sva-karma tat krtam ramah
pitre bhratrbhya eva ca
varnayam asa tac chrutva
jamadagnir abhasata

SYNONYMS

sva-karma--his own activities; tat--all those deeds; krtam--which had been performed; ramah--Parasurama; pitre--unto his father; bhratrbhyah--unto his brothers; eva ca--as well as; varnayam asa--described; tat--that; srutva--after hearing; jamadagnih--the father of Parasurama; abhasata--said as follows.

TRANSLATION

Parasurama described to his father and brothers his activities in killing Kartaviryarjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.

TEXT 38

TEXT

rama rama mahabaho
bhavan papam akarasit
avadhin naradevam yat
sarva-devamayam vrtha

SYNONYMS

rama rama--my dear son Parasurama; mahabaho--O great hero; bhavan--you; papam--sinful activities; akarasit--have executed; avadhit--have killed; naradevam--the king; yat--who is; sarva-deva-mayam--the embodiment of all the demigods; vrtha--unnecessarily.

TRANSLATION

O great hero, my dear son Parasurama, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin.

TEXT 39

TEXT

vayam hi brahmanas tata
ksamayarhanatam gatah
yaya loka-gurur devah
paramesthyam agat padam

SYNONYMS

vayam--we; hi--indeed; brahmanah--are qualified brahmanas; tata--O my dear son; ksamaya--with the quality of forgiveness; arhanatam--the position of being worshiped; gatah--we have achieved; yaya--by this qualification; loka-guruh--the spiritual master of this universe; devah--Lord Brahma; paramesthyam--the supreme person within this universe; agat--achieved; padam--the position.

TRANSLATION

My dear son, we are all brahmanas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahma, the supreme spiritual master of this universe, has achieved his post.

TEXT 40

TEXT

ksamaya rocate laksmir
brahmi sauri yatha prabha
ksaminam asu bhagavams

tusyate harir isvarah

SYNONYMS

ksamaya--simply by forgiving; rocate--becomes pleasing; laksmih--the goddess of fortune; brahmi--in connection with brahminical qualifications; sauri--the sun-god; yatha--as; prabha--the sunshine; ksaminam--unto the brahmanas, who are so forgiving; asu--very soon; bhagavan--the Supreme Personality of Godhead; tusyate--becomes pleased; harih--the Lord; isvarah--the supreme controller.

TRANSLATION

The duty of a brahmana is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

PURPORT

Different personalities become beautiful by possessing different qualities. Canakya Pandita says that the cuckoo bird, although very black, is beautiful because of its sweet voice. Similarly, a woman becomes beautiful by her chastity and faithfulness to her husband, and an ugly person becomes beautiful when he becomes a learned scholar. In the same way, brahmanas, ksatriyas, vaisyas and sudras become beautiful by their qualities. Brahmanas are beautiful when they are forgiving, ksatriyas when they are heroic and never retreat from fighting, vaisyas when they enrich cultural activities and protect cows, and sudras when they are faithful in the discharge of duties pleasing to their masters. Thus everyone becomes beautiful by his special qualities. And the special quality of the brahmana, as described here, is forgiveness.

TEXT 41

TEXT

rajno murdhabhisiktasya
vadho brahma-vadhad guruh
tirtha-samsevaya camho
jahy angacyuta-cetanah

SYNONYMS

rajnah--of the king; murdha-abhisiktasya--who is noted as the emperor; vadhah--the killing; brahma-vadhat--than killing a brahmana; guruh--more severe; tirtha-samsevaya--by worshiping the holy places; ca--also; amhah--the sinful act; jahi--wash out; anga--O my dear son; acyuta-cetanah--being fully Krsna conscious.

TRANSLATION

My dear son, killing a king who is an emperor is more severely sinful than killing a brahmana. But now, if you become Krsna conscious and worship the holy places, you can atone for this great sin.

PURPORT

One who fully surrenders to the Supreme Personality of Godhead is freed from all sins (aham tvam sarva-papebhyo moksayisyami). From the very day or moment he fully surrenders to Sri Krsna, even the most sinful person is freed. Nonetheless, as an example, Jamadagni advised his son Parasurama to worship the holy places. Because an ordinary person cannot immediately surrender to the Supreme Personality of Godhead, he is advised to go from one holy place to another to find saintly persons and thus gradually be released from sinful reactions. Thus end the Bhaktivedanta purports of the Ninth Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "Parasurama, the Lord's Warrior Incarnation."

Chapter Sixteen
Lord Parasurama Destroys the World's Ruling Class

When Jamadagni was killed by the sons of Kartaviryarjuna, as described in this chapter, Parasurama rid the entire world of ksatriyas twenty-one times. This chapter also describes the descendants of Visvamitra.

When Jamadagni's wife, Renuka, went to bring water from the Ganges and saw the King of the Gandharvas enjoying the company of Apsaras, she was captivated, and she slightly desired to associate with him. Because of this sinful desire, she was punished by her husband. Parasurama killed his mother and brothers, but later, by dint of the austerities of Jamadagni, they were revived. The sons of Kartaviryarjuna, however, remembering the death of their father, wanted to take revenge against Lord Parasurama, and therefore when Parasurama was absent from the asrama, they killed Jamadagni, who was meditating on the Supreme Personality of Godhead. When Parasurama returned to the asrama and saw his father killed, he was very sorry, and after asking his brothers to take care of the dead body, he went out with determination to kill all the ksatriyas on the surface of the world. Taking up his axe, he went to Mahismati-pura, the capital of Kartaviryarjuna, and killed all of Kartaviryarjuna's sons, whose blood became a great river. Parasurama, however, was not satisfied with killing only the sons of Kartaviryarjuna; later, when the ksatriyas became disturbing, he killed them twenty-one times, so that there were no ksatriyas on the surface of the earth. Thereafter, Parasurama joined the head of his father to the dead body and performed various sacrifices to please the Supreme Lord. Thus Jamadagni got life again in his body, and later he was promoted to the higher planetary system known as Saptarsi-mandala. Parasurama, the son of Jamadagni, still lives in Mahendra-parvata. In the next manvantara, he will become a preacher of Vedic knowledge.

In the dynasty of Gadhi, the most powerful Visvamitra took birth. By dint of his austerity and penance, he became a brahmana. He had 101 sons, who were celebrated as the Madhucchandas. In the sacrificial arena of Hariscandra, the son of Ajigarta named Sunahsepha was meant to be sacrificed, but by the mercy of the Prajapatis he was released. Thereafter, he became Devarata in the dynasty of Gadhi. The fifty elder sons of Visvamitra, however, did not accept Sunahsepha as their elder brother, and therefore Visvamitra cursed them to become mlecchas, unfaithful to the Vedic civilization. Visvamitra's fifty-first son, along with his younger brothers, then accepted Sunahsepha as their eldest brother, and their father, Visvamitra, being satisfied, blessed them. Thus Devarata was accepted in the dynasty of Kausika, and consequently there are different divisions of that dynasty.

TEXT 1

TEXT

sri-suka uvaca
pitropasiksito ramas
tatheti kuru-nandana
samvatsaram tirtha-yatram
caritvasramam avrajat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; pitra--by his father; upasiksitah--thus advised; ramah--Lord Parasurama; tatha iti--let it be so; kuru-nandana--O son of the Kuru dynasty, Maharaja Pariksit; samvatsaram--for one complete year; tirtha-yatram--traveling to all the holy places; caritva--after executing; asramam--to his own residence; avrajat--returned.

TRANSLATION

Sukadeva Gosvami said: My dear Maharaja Pariksit, son of the Kuru dynasty, when Lord Parasurama was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he traveled to holy places. Then he returned to his father's residence.

TEXT 2

TEXT

kadacid renuka yata
gangayam padma-malinam
gandharva-rajam kridantam
apsarobhir apasyata

SYNONYMS

kadacit--once upon a time; renuka--Jamadagni's wife, the mother of Lord Parasurama; yata--went; gangayam--to the bank of the River Ganges; padma-malinam--decorated with a garland of lotus flowers; gandharva-rajam--the King of the Gandharvas; kridantam--sporting; apsarobhih--with the Apsaras (heavenly society girls); apasyata--she saw.

TRANSLATION

Once when Renuka, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsaras].

TEXT 3

TEXT

vilokayanti kridantam
udakartham nadim gata
homa-velam na sasmara
kincic citraratha-sprha

SYNONYMS

vilokayanti--while looking at; kridantam--the King of the Gandharvas, engaged in such activities; udaka-artham--for getting some water; nadim--to the river; gata--as she went; homa-velam--the time for performing the homa, fire sacrifice; na sasmara--did not remember; kincit--very little; citraratha--of the King of the Gandharvas, known as Citraratha; sprha--did desire the company.

TRANSLATION

She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

TEXT 4

TEXT

kalatyayam tam vilokya
muneh sapa-visankita
agatya kalasam tasthau
purodhaya krtanjali

SYNONYMS

kala-atyayam--passing the time; tam--that; vilokya--observing; muneh--of the great sage Jamadagni; sapa-visankita--being afraid of the curse; agatya--returning; kalasam--the waterpot; tasthau--stood; purodhaya--putting in front of the sage; krta-anjali--with folded hands.

TRANSLATION

Later, understanding that the time for offering the sacrifice had passed, Renuka feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

TEXT 5

TEXT

vyabhicaram munir jnatva
patnyah prakupito 'bravit
ghnatainam putrakah papam
ity uktas te na cakrire

SYNONYMS

vyabhicaram--adultery; munih--the great sage Jamadagni; jnatva--could understand; patnyah--of his wife; prakupitah--he became angry; abravit--he said; ghnata--kill; enam--her; putrakah--my dear sons; papam--sinful; iti uktah--being thus advised; te--all the sons; na--did not; cakrire--carry out his order.

TRANSLATION

The great sage Jamadagni understood the adultery in the mind of his wife. Therefore he was very angry and told his sons, "My dear sons, kill this sinful woman!" But the sons did not carry out his order.

TEXT 6

TEXT

ramah sancoditah pitra
bhratrnrn matra sahadhit
prabhava-jno muneh samyak
samadhes tapasas ca sah

SYNONYMS

ramah--Lord Parasurama; sancoditah--being encouraged (to kill his mother and brothers); pitra--by his father; bhratrnrn--all his brothers; matra saha--with the mother; sahadhit--killed immediately; prabhava-jnah--aware of the prowess; muneh--of the great sage; samyak--completely; samadhes--by meditation; tapasah--by austerity; ca--also; sah--he.

TRANSLATION

Jamadagni then ordered his youngest son, Parasurama, to kill his brothers, who had disobeyed this order, and his mother, who had mentally committed adultery. Lord Parasurama, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

PURPORT

The word prabhava jnah is significant. Parasurama knew the prowess of his father, and therefore he agreed to carry out his father's order. He thought that if he refused to carry out the order he would be cursed, but if he carried it out his father would be pleased, and when his father was pleased, Parasurama would ask the benediction of having his mother and brothers brought back to life. Parasurama was confident in this regard, and therefore he agreed to kill his mother and brothers.

TEXT 7

TEXT

varena cchandayam asa
pritah satyavati-sutah
vavre hatanam ramo 'pi
jivitam casmrtim vadhe

SYNONYMS

varena cchandayam asa--asked to take a benediction as he liked; pritah--being very pleased (with him); satyavati-sutah--Jamadagni, the son of Satyavati; vavre--said; hatanam--of my dead mother and brothers; ramah--Parasurama; api--also; jivitam--let them be alive; ca--also; asmrtim--no remembrance; vadhe--of their having been killed by me.

TRANSLATION

Jamadagni, the son of Satyavati, was very much pleased with Parasurama and asked him to take any benediction he liked. Lord Parasurama replied, "Let my mother and brothers live again and not remember having been killed by me. This is the benediction I ask."

TEXT 8

TEXT

uttasthus te kusalino
nidrapaya ivanjasa
pitur vidvams tapo-viryam
ramas cakre suhrd-vadham

SYNONYMS

uttasthuh--got up immediately; te--Lord Parasurama's mother and brothers; kusalinah--being happily alive; nidra-apaye--at the end of sound sleep; iva--like; anjasa--very soon; pituh--of his father; vidvan--being aware of; tapah--austerity; viryam--power; ramah--Lord Parasurama; cakre--executed; suhrt-vadham--killing of his family members.

TRANSLATION

Thereafter, by the benediction of Jamadagni, Lord Parasurama's mother and brothers immediately came alive and were very happy, as if awakened from sound sleep. Lord Parasurama had killed his relatives in accordance with his father's order because he was fully aware of his father's power, austerity and learning.

TEXT 9

TEXT

ye 'rjunasya suta rajan
smarantah sva-pitur vadham
rama-virya-parabhuta
lebhire sarma na kvacit

SYNONYMS

ye--those who; arjunasya--of Kartaviryarjuna; sutah--sons; rajan--O Maharaja Pariksit; smarantah--always remembering; sva-pituh vadham--their father's having been killed (by Parasurama); rama-virya-parabhutah--defeated by the superior power of Lord Parasurama; lebhire--achieved; sarma--happiness; na--not; kvacit--at any time.

TRANSLATION

My dear King Pariksit, the sons of Kartaviryarjuna, who were defeated by the superior strength of Parasurama, never achieved happiness, for they always remembered the killing of their father.

PURPORT

Jamadagni was certainly very powerful due to his austerities, but because of a slight offense by his poor wife, Renuka, he ordered that she be killed. This certainly was a sinful act, and therefore Jamadagni was

killed by the sons of Kartaviryarjuna, as described herein. Lord Parasurama was also infected by sin because of killing Kartaviryarjuna, although this was not very offensive. Therefore, whether one be Kartaviryarjuna, Lord Parasurama, Jamadagni or whoever one may be, one must act very cautiously and sagaciously; otherwise one must suffer the results of sinful activities. This is the lesson we receive from Vedic literature.

TEXT 10

TEXT

ekadasramato rame
sabhratari vanam gate
vairam sisadhayisavo
labdha-cchidra upagaman

SYNONYMS

ekada--once upon a time; asramatah--from the asrama of Jamadagni; rame--when Lord Parasurama; sa-bhratari--with his brothers; vanam--into the forest; gate--having gone; vairam--revenge for past enmity; sisadhayisavah--desiring to fulfill; labdha-chidrah--taking the opportunity; upagaman--they came near the residence of Jamadagni.

TRANSLATION

Once when Parasurama left the asrama for the forest with Vasuman and his other brothers, the sons of Kartaviryarjuna took the opportunity to approach Jamadagni's residence to seek vengeance for their grudge.

TEXT 11

TEXT

drstvagny-agara asinam
avesita-dhiyam munim
bhagavaty uttamasloke
jaghnuh te papa-niscayah

SYNONYMS

drstva--by seeing; agni-agare--at the place where the fire sacrifice is performed; asinam--sitting; avesita--completely absorbed; dhiyam--by intelligence; munim--the great sage Jamadagni; bhagavati--unto the Supreme Personality of Godhead; uttama-sloke--who is praised by the best of selected prayers; jaghnuh--killed; te--the sons of Kartaviryarjuna; papa-niscayah--determined to commit a greatly sinful act, or the personified sins.

TRANSLATION

The sons of Kartaviryarjuna were determined to commit sinful deeds. Therefore when they saw Jamadagni sitting by the side of the fire to perform yajna and meditating upon the Supreme Personality of Godhead, who is praised by the best of selected prayers, they took the opportunity to kill him.

TEXT 12

TEXT

yacyamanah krpanaya
rama-matratidarunah
prasahya sira utkrtya
ninyus te ksatra-bandhavah

SYNONYMS

yacyamanah--being begged for the life of her husband; krpanaya--by the poor unprotected woman; rama-matra--by the mother of Lord Parasurama; ati-darunah--very cruel; prasahya--by force; sirah--the head of Jamadagni; utkrtya--having separated; ninyuh--took away; te--the sons of Kartaviryarjuna; ksatra-bandhavah--not ksatriyas, but the most abominable sons of ksatriyas.

TRANSLATION

With pitiable prayers, Renuka, the mother of Parasurama and wife of Jamadagni, begged for the life of her husband. But the sons of Kartaviryarjuna, being devoid of the qualities of ksatriyas, were so cruel that despite her prayers they forcibly cut off his head and took it away.

TEXT 13

TEXT

renuka dukkha-sokarta
nighnanty atmanam atmana
rama rameti tateti
vicukrosoccah sati

SYNONYMS

renuka--Renuka, the wife of Jamadagni; dukkha-soka-arta--being very much aggrieved in lamentation (over her husband's death); nighnanti--striking; atmanam--her own body; atmana--by herself; rama--O Parasurama; rama--O Parasurama; iti--thus; tata--O my dear son; iti--thus; vicukrosa--began to cry; uccakah--very loudly; sati--the most chaste woman.

TRANSLATION

Lamenting in grief for the death of her husband, the most chaste Renuka struck her own body with her hands and cried very loudly, "O Rama, my dear son Rama!"

TEXT 14

TEXT

tad upasrutya durastha
ha ramety artavat svanam
tvarayasramam asadya
dadrshuh pitaram hatam

SYNONYMS

tat--that crying of Renuka; upasrutya--upon hearing; dura-sthah--although staying a long distance away; ha rama--O Rama, O Rama; iti--thus; arta-vat--very aggrieved; svanam--the sound; tvaraya--very hastily; asramam--to the residence of Jamadagni; asadya--coming; dadrsuh--saw; pitaram--the father; hatam--killed.

TRANSLATION

Although the sons of Jamadagni, including Lord Parasurama, were a long distance from home, as soon as they heard Renuka loudly calling "O Rama, O my son," they hastily returned to the asrama, where they saw their father already killed.

TEXT 15

TEXT

te dukkha-rosamarsarti-
soka-vega-vimohitah
ha tata sadho dharmistha
tyaktvasman svar-gato bhavan

SYNONYMS

te--all the sons of Jamadagni; dukkha--of grief; rosa--anger; amarsa--indignation; arti--affliction; soka--and lamentation; vega--with the force; vimohitah--bewildered; ha tata--O father; sadho--the great saint; dharmistha--the most religious person; tyaktva--leaving; asman--us; svah-gatah--have gone to the heavenly planets; bhavan--you.

TRANSLATION

Virtually bewildered by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, "O father, most religious, saintly person, you have left us and gone to the heavenly planets !"

TEXT 16

TEXT

vilapyaivam pitur deham
nidhaya bhratrsu svayam
pragrhya parasum ramah
ksatrantaya mano dadhe

SYNONYMS

vilapya--lamenting; evam--like this; pituh--of his father; deham--the body; nidhaya--entrusting; bhratrsu--to his brothers; svayam--personally; pragrhya--taking; parasum--the axe; ramah--Lord Parasurama; ksatrantaya--to put an end to all the ksatriyas; manah--the mind; dadhe--fixed.

TRANSLATION

Thus lamenting, Lord Parasurama entrusted his father's dead body to his brothers and personally took up his axe, having decided to put an end to all the ksatriyas on the surface of the world.

TEXT 17

TEXT

gatva mahismatim ramo
brahma-ghna-vihata-sriyam
tesam sa sirsabhi rajan
madhye cakre maha-girim

SYNONYMS

gatva--going; mahismatim--to the place known as Mahismati; ramah--Lord Parasurama; brahma-ghna--because of the killing of a brahmana; vihata-sriyam--doomed, bereft of all opulences; tesam--of all of them (the sons of Kartaviryarjuna and the other ksatriya inhabitants); sah--he, Lord Parasurama; sirsabhih--by the heads cut off from their bodies; rajan--O Maharaja Pariksit; madhye--within the jurisdiction of Mahismati; cakre--made; maha-girim--a great mountain.

TRANSLATION

O King, Lord Parasurama then went to Mahismati, which was already doomed by the sinful killing of a brahmana. In the midst of that city he made a mountain of heads, severed from the bodies of the sons of Kartaviryarjuna.

TEXTS 18-19

TEXT

tad-raktena nadim ghoram
abrahmanya-bhayavaham
hetum krtva pitr-vadham
ksatre 'mangala-karini

trih-sapta-krtvah prthivim
krtva nihksatriyam prabhuh
samanta-pancake cakre
sonitodan hradan nava

SYNONYMS

tad-raktena--by the blood of the sons of Kartaviryarjuna; nadim--a river; ghoram--fierce; abrahmanya-bhaya-avaham--causing fear to the kings who had no respect for brahminical culture; hetum--cause; krtva--accepting; pitr-vadham--the killing of his father; ksatre--when the whole royal class; amangala-karini--was acting very inauspiciously; trih-sapta-krtvah--twenty-one times; prthivim--the entire world; krtva--making; nihksatriyam--without a ksatriya dynasty; prabhuh--the Supreme Lord, Parasurama; samanta-pancake--at the place known as Samanta-pancaka; cakre--he made; sonita-udan--filled with blood instead of water; hradan--lakes; nava--nine.

TRANSLATION

With the blood of the bodies of these sons, Lord Parasurama created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture. Because the ksatriyas, the men of power in government, were performing sinful activities, Lord Parasurama, on the plea of retaliating for the murder of his father, rid all the ksatriyas from the face of the earth twenty-one times. Indeed, in the place known as Samanta-pancaka he created nine lakes filled with their blood.

PURPORT

Parasurama is the Supreme Personality of Godhead, and his eternal mission is paritrana sadhunam vinasaya ca duskrtam--to protect the devotees and annihilate the miscreants. To kill all the sinful men is one among the tasks of the incarnation of Godhead. Lord Parasurama killed all the ksatriyas twenty-one times consecutively because they were disobedient to the brahminical culture. That the ksatriyas had killed his father was only a plea; the real fact is that because the ksatriyas, the ruling class, had become polluted, their position was inauspicious. Brahminical culture is enjoined in the sastra, especially in Bhagavad-gita (catur-varnyam maya srstam guna-karma-vibhagasah). According to the laws of nature, whether at the time of Parasurama or at the present, if the government becomes irresponsible and sinful, not caring for brahminical culture, there will certainly be an incarnation of God like Parasurama to create a devastation by fire, famine, pestilence or some other calamity. Whenever the government disrespects the supremacy of the personality of Godhead and fails to protect the institution of varnasrama-dharma, it will certainly have to face such catastrophes as formerly brought about by Lord Parasurama.

TEXT 20

TEXT

pituh kayena sandhaya
sira adaya barhisi
sarva-deva-mayam devam
atmanam ayajan makhaih

SYNONYMS

pituh--of his father; kayena--with the body; sandhaya--joining; sirah--the head; adaya--keeping; barhisi--upon kusa grass; sarva-deva-mayam--the all-pervading Supreme Personality of Godhead, the master of all the demigods; devam--Lord Vasudeva; atmanam--who is present everywhere as the Supersoul; ayajat--he worshiped; makhaih--by offering sacrifices.

TRANSLATION

Thereafter, Parasurama joined his father's head to the dead body and placed the whole body and head upon kusa grass. By offering sacrifices, he began to worship Lord Vasudeva, who is the all-pervading Supersoul of all the demigods and of every living entity.

TEXTS 21-22

TEXT

dadau pracim disam hotre
brahmane daksinam disam
adhvaryave praticim vai
udgatre uttaram disam

anyebhyo 'vantara-disah
kasyapaya ca madhyatah
aryavartam upadrastre
sadasyebhyas tatah param

SYNONYMS

dadau--gave as a gift; pracim--eastern; disam--direction; hotre--unto the priest known as hota; brahmane--unto the priest known as brahma; daksinam--southern; disam--direction; adhvaryave--unto the priest known as adhvaryu; praticim--the western side; vai--indeed; udgatre--unto the priest known as udgata; uttaram--northern; disam--side; anyebhyah--unto the others; avantara-disah--the different corners (northeast, southeast, northwest and southwest); kasyapaya--unto Kasyapa Muni; ca--also; madhyatah--the middle portion; aryavartam--the portion known as Aryavarta; upadrastre--unto the upadrasta, the priest acting as overseer to hear and check the mantras; sadasyebhyah--unto the sadasyas, the associate priests; tatah param--whatever remained.

TRANSLATION

After completing the sacrifice, Lord Parasurama gave the eastern direction to the hota as a gift, the south to the brahma, the west to the adhvaryu, the north to the udgata, and the four corners--northeast, southeast, northwest and southwest--to the other priests. He gave the middle to Kasyapa and the place known as Aryavarta to the upadrasta. Whatever remained he distributed among the sadasyas, the associate priests.

PURPORT

The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Aryavarta.

TEXT 23

TEXT

tatas cavabhrtha-snana-
vidhutasesa-kilbisah
sarasvatyam maha-nadyam
reje vyabbhra ivamsuman

SYNONYMS

tatah--thereafter; ca--also; avabhrtha-snana--by bathing after finishing the sacrifice; vidhuta--cleansed; asesa--unlimited; kilbisah--whose reactions of sinful activities; sarasvatyam--on the bank of the great river Sarasvati; maha-nadyam--one of the biggest rivers in India; reje--Lord Parasurama appeared; vyabbhrah--cloudless; iva amsuman--like the sun.

TRANSLATION

Thereafter, having completed the ritualistic sacrificial ceremonies, Lord Parasurama took the bath known as the avabhrtha-snana. Standing on the bank of the great river Sarasvati, cleared of all sins, Lord Parasurama appeared like the sun in a clear, cloudless sky.

PURPORT

As stated in Bhagavad-gita (3.9), yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: "Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world." Karma-bandhanah refers to the repeated acceptance of one material body after another. The whole problem of life is this repetition of birth and death. Therefore one is advised to work to perform yajna meant for satisfying Lord Visnu. Although Lord Parasurama was an incarnation of the Supreme Personality of Godhead, he had to account for sinful activities. Anyone in this material world, however careful he may be, must commit some sinful activities, even though he does not want to. For example, one may trample many small ants and other insects while walking on the street and kill many living beings unknowingly. Therefore the Vedic principle of panca-yajna, five kinds of recommended sacrifice, is compulsory. In this age of Kali, however, there is a great concession given to people in general. Yajnaih sankirtana-prayair yajanti hi sumedhasah: we may worship Lord Caitanya, the hidden incarnation of Krsna. Krsna-varnam tvisakrsnam: although He is Krsna Himself, He always chants Hare Krsna and preaches Krsna consciousness. One is recommended to worship this incarnation by chanting, the sankirtana-yajna. The performance of sankirtana-yajna is a special concession for human society to save people from being affected by known or unknown sinful activities. We are surrounded by unlimited sins, and therefore it is compulsory that one take to Krsna consciousness and chant the Hare Krsna maha-mantra.

TEXT 24

TEXT

sva-deham jamadagnis tu
labdhva samjnana-laksanam
rsinam mandale so 'bhut
saptamo rama-pujitah

SYNONYMS

sva-deham--his own body; jamadagnih--the great sage Jamadagni; tu--but; labdhva--regaining; samjnana-laksanam--showing full symptoms of life, knowledge and remembrance; rsinam--of the great rsis; mandale--in the group of seven stars; sah--he, Jamadagni; abhut--later became; saptamah--the seventh; rama-pujitah--because of being worshiped by Lord Parasurama.

TRANSLATION

Thus Jamadagni, being worshiped by Lord Parasurama, was brought back to life with full remembrance, and he became one of the seven sages in the group of seven stars.

PURPORT

The seven stars revolving around the polestar at the zenith are called saptarsi-mandala. On these seven stars, which form the topmost part of our planetary system, reside seven sages: Kasyapa, Atri, Vasistha, Visvamisra, Gautama, Jamadagni and Bharadvaja. These seven stars are seen every night, and they each make a complete orbit around the polestar within twenty-four hours. Along with these seven stars, all the others stars also orbit from east to west. The upper portion of the universe is called the north, and the lower portion is called the south. Even in our ordinary dealings, while studying a map, we regard the upper portion of the map as north.

TEXT 25

TEXT

jamadagnyo 'pi bhagavan
ramah kamala-locanah
agaminy antare rajan
vartayisyati vai brhat

SYNONYMS

jamadagnyah--the son of Jamadagni; api--also; bhagavan--the Personality of Godhead; ramah--Lord Parasurama; kamala-locanah--whose eyes are like lotus petals; agamini--coming; antare--in the manvantara, the time of one Manu; rajan--O King Pariksit; vartayisyati--will propound; vai--indeed; brhat--Vedic knowledge.

TRANSLATION

My dear King Pariksit, in the next manvantara the lotus-eyed Personality of Godhead Lord Parasurama, the son of Jamadagni, will be a great propounder of Vedic knowledge. In other words, he will be one of the seven sages.

TEXT 26

TEXT

aste 'dyapi mahendradrau
nyasta-dandah prasanta-dhih
upagiyamana-caritah
siddha-gandharva-caranaih

SYNONYMS

aste--is still existing; adya api--even now; mahendra-adrau--in the hilly country known as Mahendra; nyasta-dandah--having given up the weapons of a ksatriya (the bow, arrows and axe); prasanta--now fully satisfied as a brahmana; dhih--in such intelligence; upagiyamana-caritah--being worshiped and adored for his exalted character and activities; siddha-gandharva-caranaih--by such celestial persons as the inhabitants of Gandharvaloka, Siddhaloka and Caranaloka.

TRANSLATION

Lord Parasurama still lives as an intelligent brahmana in the mountainous country known as Mahendra. Completely satisfied, having given

up all the weapons of a ksatriya, he is always worshiped, adored and offered prayers for his exalted character and activities by such celestial beings as the Siddhas, Caranas and Gandharvas.

TEXT 27

TEXT

evam bhrgusu visvatma
bhagavan harir isvarah
avatirya param bharam
bhuvo 'han bahuso nrpan

SYNONYMS

evam--in this way; bhrgusu--in the dynasty of Bhrgu; visva-atma--the soul of the universe, the Supersoul; bhagavan--the Supreme personality of Godhead; harih--the Lord; isvarah--the supreme controller; avatirya--appearing as an incarnation; param--great; bharam--the burden; bhuvah--of the world; ahan--killed; bahusah--many times; nrpan--kings.

TRANSLATION

In this way the supreme soul, the Supreme Personality of Godhead, the Lord and the supreme controller, descended as an incarnation in the Bhrgu dynasty and released the universe from the burden of undesirable kings by killing them many times.

TEXT 28

TEXT

gadher abhun maha-tejah
samiddha iva pavakah
tapasa ksatram utsrjya
yo lebhe brahma-varcasam

SYNONYMS

gadheh--from Maharaja Gadhi; abhut--was born; maha-tejah--very powerful; samiddhah--inflamed; iva--like; pavakah--fire; tapasa--by austerities and penances; ksatram--the position of a ksatriya; utsrjya--giving up; yah--one who (Visvamitra); lebhe--achieved; brahma-varcasam--the quality of a brahmana.

TRANSLATION

Visvamitra, the son of Maharaja Gadhi, was as powerful as the flames of fire. From the position of a ksatriya, he achieved the position of a powerful brahmana by undergoing penances and austerities.

PURPORT

Now, having narrated the history of Lord Parasurama, Sukadeva Gosvami begins the history of Visvamitra. From the history of Parasurama we can understand that although Parasurama belonged to the brahminical group, he circumstantially had to work as a ksatriya. Later, after finishing his work as a ksatriya, he again became a brahmana and returned to Mahendra-

parvata. Similarly, we can see that although Visvamitra was born in a ksatriya family, by austerities and penances he achieved the position of a brahmana. These histories confirm the statements in sastra that a brahmana may become a ksatriya, a ksatriya may become a brahmana or vaisya, and a vaisya may become a brahmana, by achieving the required qualities. One's status does not depend upon birth. As confirmed in Srimad-Bhagavatam (7.11.35) by Narada:

yasya yal laksanam proktam
pumso varnabhivyanjakam
yad anyatrapi drsyeta
tat tenaiva vinirdiset

"If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." To know who is a brahmana and who is a ksatriya, one must consider a man's quality and work. If all the unqualified sudras become so-called brahmanas and ksatriyas, social order will be impossible to maintain. Thus there will be discrepancies, human society will turn into a society of animals, and the situation all over the world will be hellish.

TEXT 29

TEXT

visvamitrasya caivasan
putra eka-satam nrpa
madhyamas tu madhucchanda
madhucchandasa eva te

SYNONYMS

visvamitrasya--of Visvamitra; ca--also; eva--indeed; asan--there were; putrah--sons; eka-satam--101; nrpa--O King Pariksit; madhyamah--the middle one; tu--indeed; madhucchandah--known as Madhucchanda; madhucchandasa--named the Madhucchandasa; eva--indeed; te--all of them.

TRANSLATION

O King Pariksit, Visvamitra had 101 sons, of whom the middle one was known as Madhucchanda. In relation to him, all the other sons were celebrated as the Madhucchandasa.

PURPORT

In this connection, Srila Visvanatha Cakravarti Thakura quotes this statement from the Vedas: tasya ha visvamitrasyaika-satam putra asuh pancasad eva jyayamso madhucchandasa pancasat kaniyamsah. "Visvamitra had 101 sons. Fifty were older than Madhucchanda and fifty younger."

TEXT 30

TEXT

putram krtva sunahsepham
devaratam ca bhargavam
ajigartam sutan aha

jyestha esa prakalpyatam

SYNONYMS

putram--a son; krtva--accepting; sunahsepham--whose name was Sunahsepha; devaratam--Devarata, whose life was saved by the demigods; ca--also; bhargavam--born in the Bhrgu dynasty; ajigartam--the son of Ajigarta; sutan--to his own sons; aha--ordered; jyesthah--the eldest; esah--Sunahsepha; prakalpyatam--accept as such.

TRANSLATION

Visvamitra accepted the son of Ajigarta known as Sunahsepha, who was born in the Bhrgu dynasty and was also known as Devarata, as one of his own sons. Visvamitra ordered his other sons to accept Sunahsepha as their eldest brother.

TEXT 31

TEXT

yo vai hariscandra-makhe
vikritah purusah pasuh
stutva devan prajesadin
mumuce pasa-bandhanat

SYNONYMS

yah--he who (Sunahsepha); vai--indeed; hariscandra-makhe--in the sacrifice performed by King Hariscandra; vikritah--was sold; purusah--man; pasuh--sacrificial animal; stutva--offering prayers; devan--to the demigods; praja-isa-adin--headed by Lord Brahma; mumuce--was released; pasa-bandhanat--from being bound with ropes like an animal.

TRANSLATION

Sunahsepha's father sold Sunahsepha to be sacrificed as a man-animal in the yajna of King Hariscandra. When Sunahsepha was brought into the sacrificial arena, he prayed to the demigods for release and was released by their mercy.

PURPORT

Here is a description of Sunahsepha. When Hariscandra was to sacrifice his son Rohita, Rohita arranged to save his own life by purchasing Sunahsepha from Sunahsepha's father to be sacrificed in the yajna. Sunahsepha was sold to Maharaja Hariscandra because he was the middle son, between the oldest and the youngest. It appears that the sacrifice of a man as an animal in yajna has been practiced for a very long time.

TEXT 32

TEXT

yo rato deva-yajane
devair gadhisu tapasah
deva-rata iti khyatah
sunahsephas tu bhargavah

SYNONYMS

yah--he who (Sunahsepha); ratah--was protected; deva-yajane--in the arena for worshipping the demigods; devaih--by the same demigods; gadhisu--in the dynasty of Gadhi; tapasah--advanced in executing spiritual life; deva-ratah--protected by the demigods; iti--thus; khyatah--celebrated; sunahsephah tu--as well as Sunahsepha; bhargavah--in the dynasty of Bhrgu.

TRANSLATION

Although Sunahsepha was born in the Bhargava dynasty, he was greatly advanced in spiritual life, and therefore the demigods involved in the sacrifice protected him. Consequently he was also celebrated as the descendant of Gadhi named Devarata.

TEXT 33

TEXT

ye madhucchandaso jyesthah
kusalam menire na tat
asapat tan munih kruddho
mleccha bhavata durjanah

SYNONYMS

ye--those who; madhucchandasad--sons of Visvamitra, celebrated as the Madhucchandas; jyesthah--eldest; kusalam--very good; menire--accepting; na--not; tat--that (the proposal that he be accepted as the eldest brother); asapat--cursed; tan--all the sons; munih--Visvamitra Muni; kruddhah--being angry; mlecchah--disobedient to the Vedic principles; bhavata--all of you become; durjanah--very bad sons.

TRANSLATION

When requested by their father to accept Sunahsepha as the eldest son, the elder fifty of the Madhucchandas, the sons of Visvamitra, did not agree. Therefore Visvamitra, being angry, cursed them. "May all of you bad sons become mlecchas," he said, "being opposed to the principles of Vedic culture."

PURPORT

In Vedic literature there are names like mleccha and yavana. The mlecchas are understood to be those who do not follow the Vedic principles. In former days, the mlecchas were fewer, and Visvamitra Muni cursed his sons to become mlecchas. But in the present age, Kali-yuga, there is no need of cursing, for people are automatically mlecchas. This is only the beginning of Kali-yuga, but at the end of Kali-yuga the entire population will consist of mlecchas because no one will follow the Vedic principles. At that time the incarnation Kalki will appear. Mleccha-nivaha-nidhane kalayasi kara-balam. He will kill all the mlecchas indiscriminately with his sword.

TEXT 34

TEXT

sa hovaca madhucchandah
sardham pancasata tatah
yan no bhavan sanjanite
tasmims tisthamahe vayam

SYNONYMS

sah--the middle son of Visvamitra; ha--indeed; uvaca--said;
madhucchandah--Madhucchanda; sardham--with; pancasata--the second fifty
of the sons known as the Madhucchandas; tatah--then, after the first half
were thus cursed; yat--what; nah--unto us; bhavan--O father; sanjanite--
as you please; tasmin--in that; tisthamahe--shall remain; vayam--all of
us.

TRANSLATION

When the elder Madhucchandas were cursed, the younger fifty, along
with Madhucchanda himself, approached their father and agreed to accept
his proposal. "Dear father," they said, "we shall abide by whatever
arrangement you like."

TEXT 35

TEXT

jyestham mantra-drsam cakrus
tvam anvanco vayam sma hi
visvamitrah sutan aha
viravanto bhavisyatha
ye manam me 'nugrhnanto
viravantam akarta mam

SYNONYMS

jyestham--the eldest; mantra-drsam--a seer of mantras; cakruh--they
accepted; tvam--you; anvancah--have agreed to follow; vayam--we; sma--
indeed; hi--certainly; visvamitrah--the great sage Visvamitra; sutan--to
the obedient sons; aha--said; vira-vantah--fathers of sons; bhavisyatha--
become in the future; ye--all of you who; manam--honor; me--my;
anugrhnantah--accepted; vira-vantam--the father of good sons; akarta--you
have made; mam--me.

TRANSLATION

Thus the younger Madhucchandas accepted Sunahsepha as their eldest
brother and told him, "We shall follow your orders." Visvamitra then said
to his obedient sons, "Because you have accepted Sunahsepha as your
eldest brother, I am very satisfied. By accepting my order, you have made
me a father of worthy sons, and therefore I bless all of you to become
the fathers of sons also."

PURPORT

Of the one hundred sons, half disobeyed Visvamitra by not accepting
Sunahsepha as their eldest brother, but the other half accepted his
order. Therefore the father blessed the obedient sons to become the

fathers of sons. Otherwise they too would have been cursed to be sonless mlecchas.

TEXT 36

TEXT

esa vah kusika viro
devaratas tam anvita
anye castaka-harita-
jaya-kratumad-adayah

SYNONYMS

esah--this (Sunahsepha); vah--like you; kusikah--O Kusikas; virah--my son; devaratah--he is known as Devarata; tam--him; anvita--just obey; anye--others; ca--also; astaka--Astaka; harita--Harita; jaya--Jaya; kratumat--Kratuman; adayah--and others.

TRANSLATION

Visvamitra said, "O Kusikas [descendants of Kausika], this Devarata is my son and is one of you. Please obey his orders." O King Pariksit, Visvamitra had many other sons, such as Astaka, Harita, Jaya and Kratuman.

TEXT 37

TEXT

evam kausika-gotram tu
visvamitrah prthag-vidham
pravaranantaram apannam
tad dhi caivam prakalpitam

SYNONYMS

evam--in this way (some sons having been cursed and some blessed); kausika-gotram--the dynasty of Kausika; tu--indeed; visvamitrah--by the sons of Visvamitra; prthag-vidham--in different varieties; pravaranantaram--differences between one another; apannam--obtained; tat--that; hi--indeed; ca--also; evam--thus; prakalpitam--ascertained.

TRANSLATION

Visvamitra cursed some of his sons and blessed the others, and he also adopted a son. Thus there were varieties in the Kausika dynasty, but among all the sons, Devarata was considered the eldest. Thus end the Bhaktivedanta purports of the Ninth Canto, Sixteenth Chapter, of the Srimad-Bhagavatam, entitled "Lord Parasurama Destroys the World's Ruling Class."

Chapter Seventeen

The Dynasties of the Sons of Pururava

Ayu, the eldest son of Pururava, had five sons. This chapter describes the dynasties of four of them, beginning with Ksatravrdha.

Ayu, the son of Pururava, had five sons-- Nahusa, Ksatravrdha, Raji, Rabha and Anena. The son of Ksatravrdha was Suhotra, who had three sons,

named Kasya, Kusa and Grtsamada. The son of Grtsamada was Sunaka, and his son was Saunaka. The son of Kasya was Kasi. From Kasi came the sons and grandsons known as Rastra, Dirghatama and then Dhanvantari, who was the inaugurator of medical science and was a saktyavesa incarnation of the Supreme Personality of Godhead, Vasudeva. The descendants of Dhanvantari were Ketuman, Bhimaratha, Divodasa and Dyuman, who was also known as Pratardana, Satrujit, Vatsa, Rtadhvaja and Kuvalayasva. The son of Dyuman was Alarka, who reigned over the kingdom for many, many years. Following in the dynasty of Alarka were Santati, Sunitha, Niketana, Dharmaketu, Satyaketu, Dhrstaketu, Sukumara, Vitihotra, Bharga and Bhargabhumi. All of them belonged to the dynasty of Kasi, the descendant of Ksatravrdhha.

The son of Rabha was Rabhasa, and his son was Gambhira. Gambhira's son was Akriya, and from Akriya came Brahmavit. The son of Anena was Suddha, and his son was Suci. The son of Suci was Citrakrt, whose son was Santaraja. Raji had five hundred sons, all of extraordinary strength. Raji was personally very powerful and was given the kingdom of heaven by Lord Indra. Later, after Raji's death, when the sons of Raji refused to return the kingdom to Indra, by Brhaspati's arrangement they became unintelligent, and Lord Indra conquered them.

The grandson of Ksatravrdhha named Kusa gave birth to a son named Prati. From Prati came Sanjaya; from Sanjaya, Jaya; from Jaya, Krta; and from Krta, Haryabala. The son of Haryabala was Sahadeva; the son of Sahadeva, Hina; the son of Hina, Jayasena; the son of Jayasena, Sankrti; and the son of Sankrti, Jaya.

TEXTS 1-3

TEXT

sri-badarayanir uvaca
yah pururavasah putra
ayus tasyabhavan sutah
nahusah ksatravrdhdhas ca
raji rabhas ca viryavan

anena iti rajendra
srnu ksatravrdho 'nvayam
ksatravrdhha-sutasyasan
suhotrasyatmajas trayah

kasyah kuso grtsamada
iti grtsamadad abhut
sunakah saunako yasya
bahvrca-pravaro munih

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; yah--one who; pururavasah--of Pururava; putrah--son; ayuh--his name was Ayu; tasya--of him; abhavan--there were; sutah--sons; nahusah--Nahusa; ksatravrdhdhah ca--and Ksatravrdhha; raji--Raji; rabhas--Rabha; ca--also; viryavan--very powerful; anenah--Anena; iti--thus; raja-indra--O Maharaja Pariksit; srnu--just hear from me; ksatravrdhah--of Ksatravrdhha; anvayam--the dynasty; ksatravrdhha--of Ksatravrdhha; sutasya--of the son; asan--there were; suhotrasya--of Suhotra; atmajah--sons; trayah--three; kasyah--Kasya; kusah--Kusa; grtsamadah--Grtsamada; iti--thus; grtsamadat--from Grtsamada; abhut--there was; sunakah--Sunaka; saunakah--Saunaka; yasya--

of whom (Sunaka); bahu-rca-pravarah--the best of those conversant with the Rg Veda; munih--a great saintly person.

TRANSLATION

Sukadeva Gosvami said: From Pururava came a son named Ayu, whose very powerful sons were Nahusa, Ksatravrdha, Raji, Rabha and Anena. O Maharaja Pariksit, now hear about the dynasty of Ksatravrdha. Ksatravrdha's son was Suhotra, who had three sons, named Kasya, Kusa and Grtsamada. From Grtsamada came Sunaka, and from him came Saunaka, the great saint, the best of those conversant with the Rg Veda.

TEXT 4

TEXT

kasyasya kasis tat-putro
rastro dirghatamah-pita
dhanvantarir dirghatamasa
ayur-veda-pravartakah
yajna-bhug vasudevamsah
smrta-matrarti-nasanah

SYNONYMS

kasyasya--of Kasya; kasih--Kasi; tat-putrah--his son; rastrah--Rastra; dirghatamah-pita--he became the father of Dirghatama; dhanvantarih--Dhanvantari; dirghatamasah--from Dirghatama; ayuh-veda-pravartakah--the inaugurator of medical science, Ayur Veda; yajna-bhuk--the enjoyer of the results of sacrifice; vasudeva-amsah--incarnation of Lord Vasudeva; smrta-matra--if he is remembered; arti-nasanah--it immediately vanquishes all kinds of disease.

TRANSLATION

The son of Kasya was Kasi, and his son was Rastra, the father of Dirghatama. Dirghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vasudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.

TEXT 5

TEXT

tat-putrah ketuman asya
jajne bhimarathas tatah
divodaso dyumams tasmah
pratardana iti smrtah

SYNONYMS

tat-putrah--his son (the son of Dhanvantari); ketuman--Ketuman; asya--his; jajne--took birth; bhimarathah--a son named Bhimaratha; tatah--from him; divodasah--a son named Divodasa; dyuman--Dyuman; tasmah--from him; pratardana--Pratardana; iti--thus; smrtah--known.

TRANSLATION

The son of Dhanvantari was Ketuman, and his son was Bhimaratha. The son of Bhimaratha was Divodasa, and the son of Divodasa was Dyuman, also known as Pratardana.

TEXT 6

TEXT

sa eva satrujid vatsa
rtadhvaja itiritah
tatha kuvalayasveti
prokto 'larkadayas tatah

SYNONYMS

sah--that Dyuman; eva--indeed; satrujit--Satrujit; vatsah--Vatsa; rtadhvajah--Rtadhvaja; iti--like that; iritah--known; tatha--as well as; kuvalayasva--Kualayasva; iti--thus; proktah--well known; alarka-adayah--Alarka and other sons; tatah--from him.

TRANSLATION

Dyuman was also known as Satrujit, Vatsa, Rtadhvaja and Kuvalayasva. From him were born Alarka and other sons.

TEXT 7

TEXT

sastim varsa-sahasrani
sastim varsa-satani ca
nalarkad aparo rajan
bubhuje medinim yuva

SYNONYMS

sastim--sixty; varsa-sahasrani--such thousands of years; sastim--sixty; varsa-satani--hundreds of years; ca--also; na--not; alarkat--except for Alarka; aparah--anyone else; rajan--O King Pariksit; bubhuje--enjoyed; medinim--the surface of the world; yuva--as a young man.

TRANSLATION

Alarka, the son of Dyuman, reigned over the earth for sixty-six thousand years, my dear King Pariksit. No one other than him has reigned over the earth for so long as a young man.

TEXT 8

TEXT

alarkat santatis tasmāt
sunitho 'tha nīketanah
dharmaketuh sutas tasmāt
satyaketur ajayata

SYNONYMS

alarkat--from Alarka; santatih--a son known as Santati; tasmata--from him; sunitha--Sunitha; atha--from him; nikanah--a son named Niketana; dharmaketu--Dharmaketu; sutah--a son; tasmata--and from Dharmaketu; satyaketu--Satyaketu; ajayata--was born.

TRANSLATION

From Alarka came a son named Santati, and his son was Sunitha. The son of Sunitha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.

TEXT 9

TEXT

dhrestaketu tatas tasmata
sukumarah ksitisvarah
vitihotra 'sya bharga 'to
bhargabhumi abhuta nrpa

SYNONYMS

dhrestaketu--Dhrestaketu; tatas--thereafter; tasmata--from Dhrestaketu; sukumarah--a son named Sukumara; ksiti--isvarah--the emperor of the entire world; vitihotra--a son named Vitihotra; asya--his son; bhargah--Bhargah; atah--from him; bhargabhumi--a son named Bhargabhumi; abhuta--generated; nrpa--O King.

TRANSLATION

O King Pariksit, from Satyaketu came a son named Dhrestaketu, and from Dhrestaketu came Sukumara, the emperor of the entire world. From Sukumara came a son named Vitihotra; from Vitihotra, Bhargah; and from Bhargah, Bhargabhumi.

TEXT 10

TEXT

itihetava kasaya bhupah
ksatrarddhanvayayinah
rabhasya rabhasah putra
gambhirah cakriyah tatas

SYNONYMS

itihetava--thus; ime--all of them; kasaya--born in the dynasty of Kasi; bhupah--kings; ksatrarddha--anvaya--ayinah--also within the dynasty of Ksatrarddha; rabhasya--from Rabha; rabhasah--Rabhasa; putrah--a son; gambhirah--Gambhira; ca--also; akriyah--Akriyah; tatas--from him.

TRANSLATION

O Maharaja Pariksit, all of these kings were descendants of Kasi, and they could also be called descendants of Ksatrarddha. The son of Rabha was Rabhasa, from Rabhasa came Gambhira, and from Gambhira came a son named Akriyah.

TEXT 11

TEXT

tad-gotram brahmavij jajne
srnu vamsam anenasah
suddhas tatah sucis tasmac
citrakrd dharmasarathih

SYNONYMS

tat-gotram--the descendant of Akriya; brahmavit--Brahmavit; jajne--took birth; srnu--just hear from me; vamsam--descendants; anenasah--of Anena; suddhah--a son known as Suddha; tatah--from him; sucih--Suci; tasmac--from him; citrakrt--Citrakrt; dharmasarathih--Dharmasarathi.

TRANSLATION

The son of Akriya was known as Brahmavit, O King. Now hear about the descendants of Anena. From Anena came a son named Suddha, and his son was Suci. The son of Suci was Dharmasarathi, also called Citrakrt.

TEXT 12

TEXT

tatah santarajo jajne
krta-krtayah sa atmavan
rajeh panca-satany asan
putranam amitaugasam

SYNONYMS

tatah--from Citrakrt; santarajah--a son named Santaraja; jajne--was born; krta-krtayah--performed all kinds of ritualistic ceremonies; sah--he; atmavan--a self-realized soul; rajeh--of Raji; panca-satani--five hundred; asan--there were; putranam--sons; amita-ojasam--very, very powerful.

TRANSLATION

From Citrakrt was born a son named Santaraja, a self-realized soul who performed all kinds of Vedic ritualistic ceremonies and therefore did not beget any progeny. The sons of Raji were five hundred, all very powerful.

TEXT 13

TEXT

devair abhyarthito daityan
hatvendrayadadad divam
indras tasmai punar dattva
grhitva caranau rajeh
atmanam arpayam asa
phradady-ari-sankitah

SYNONYMS

devaih--by the demigods; abhyarthitah--being requested; daityan--the demons; hatva--killing; indraya--to Indra, the King of heaven; adadat--delivered; divam--the kingdom of heaven; indrah--the King of heaven; tasmai--unto him, Raji; punah--again; dattva--returning; grhitva--capturing; caranau--the feet; rajeh--of Raji; atmanam--the self; arpayam asa--surrendered; prahrada-adi--Prahlada and others; ari-sankitah--being afraid of such enemies.

TRANSLATION

On the request of the demigods, Raji killed the demons and thus returned the kingdom of heaven to Lord Indra. But Indra, fearing such demons as Prahlada, returned the kingdom of heaven to Raji and surrendered himself at Raji's lotus feet.

TEXT 14

TEXT

pitary uparate putra
yacamanaya no daduh
trivistapam mahendraya
yajna-bhagan samadaduh

SYNONYMS

pitari--when their father; uparate--passed away; putrah--the sons; yacamanaya--although requesting from them; no--not; daduh--returned; trivistapam--the heavenly kingdom; mahendraya--unto Mahendra; yajna-bhagan--the shares of ritualistic ceremonies; samadaduh--gave.

TRANSLATION

Upon Raji's death, Indra begged Raji's sons for the return of the heavenly planet. They did not return it, however, although they agreed to return Indra's shares in ritualistic ceremonies.

PURPORT

Raji conquered the kingdom of heaven, and therefore when Indra, the heavenly king, begged Raji's sons to return it, they refused. Because they had not taken the heavenly kingdom from Indra but had inherited it from their father, they considered it their paternal property. Why then should they return it to the demigods?

TEXT 15

TEXT

guruna huyamane 'gnau
balabhit tanayan rajeh
avadhid bhramsitan margan
na kascid avasesitah

SYNONYMS

guruna--by the spiritual master (Brhaspati); huyamane agnau--while oblations were being offered in the fire of sacrifice; balabhit--Indra; tanayan--the sons; rajeh--of Raji; avadhiti--killed; bhramsitan--fallen; margat--from the moral principles; na--not; kascit--anyone; avasesitah--remained alive.

TRANSLATION

Thereafter, Brhaspati, the spiritual master of the demigods, offered oblations in the fire so that the sons of Raji would fall from moral principles. When they fell, Lord Indra killed them easily because of their degradation. Not a single one of them remained alive.

TEXT 16

TEXT

kusat pratih ksatravrddhat
sanjayas tat-suto jayah
tatah krtah krtasyapi
jajne haryabalo nrpah

SYNONYMS

kusat--from Kusa; pratih--a son named Prati; ksatravrddhat--the grandson of Ksatravrdha; sanjayah--a son named Sanjaya; tat-sutah--his son; jayah--Jaya; tatah--from him; krtah--Kṛta; krtasya--from Kṛta; api--as well as; jajne--was born; haryabalah--Haryabala; nrpah--the king.

TRANSLATION

From Kusa, the grandson of Ksatravrdha, was born a son named Prati. The son of Prati was Sanjaya, and the son of Sanjaya was Jaya. From Jaya, Kṛta was born, and from Kṛta, King Haryabala.

TEXT 17

TEXT

sahadevas tato hino
jayasenas tu tat-sutah
sankrtis tasya ca jayah
ksatra-dharma maha-rathah
ksatravrddhanvaya bhupa
ime srnv atha nahusan

SYNONYMS

sahadevah--Sahadeva; tatah--from Sahadeva; hinah--a son named Hina; jayasenah--Jayasena; tu--also; tat-sutah--the son of Hina; sankrtih--Sankṛti; tasya--of Sankṛti; ca--also; jayah--a son named Jaya; ksatra-dharma--expert in the duties of a ksatriya; maha-rathah--a greatly powerful fighter; ksatravrddha-anvayah--in the dynasty of Ksatravrdha; bhupah--kings; ime--all these; srnu--hear from me; atha--now; nahusan--the descendants of Nahusa.

TRANSLATION

From Haryabala came a son named Sahadeva, and from Sahadeva came Hina. The son of Hina was Jayasena, and the son of Jayasena was Sankrti. The son of Sankrti was the powerful and expert fighter named Jaya. These kings were the members of the Ksatravrdha dynasty. Now let me describe to you the dynasty of Nahusa. Thus end the Bhaktivedanta purports of the Ninth Canto, Seventeenth Chapter, of the Srimad-Bhagavatam, entitled "The Dynasties of the Sons of Pururava."

"Srimad-Bhagavatam – Canto Nine" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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Chapter Eighteen King Yayati Regains His Youth

This chapter gives the history of King Yayati, the son of Nahusa. Among Yayati's five sons, the youngest son, Puru, accepted Yayati's invalidity.

When Nahusa, who had six sons, was cursed to become a python, his eldest son, Yati, took sannyasa, and therefore the next son, Yayati, was enthroned as king. By providence, Yayati married the daughter of Sukracarya. Sukracarya was a brahmana and Yayati a ksatriya, but Yayati married her nonetheless. Sukracarya's daughter, named Devayani, had a girl friend named Sarmistha, who was the daughter of Vrsaparva. King Yayati married Sarmistha also. The history of this marriage is as follows. Once Sarmistha was sporting in the water with thousands of her girl friends, and Devayani was also there. When the young girls saw Lord

Siva, seated on his bull with Uma, they immediately dressed themselves, but Sarmistha mistakenly put on Devayani's clothes. Devayani, being very angry, rebuked Sarmistha, who also became very angry and responded by rebuking Devayani and throwing her into a well. By chance, King Yayati came to that well to drink water, and he found Devayani and rescued her. Thus Devayani accepted Maharaja Yayati as her husband. Thereafter, Devayani, crying loudly, told her father about Sarmistha's behavior. Upon hearing of this incident, Sukracarya was very angry and wanted to chastise Vrsaparva, Sarmistha's father. Vrsaparva, however, satisfied Sukracarya by offering Sarmistha as Devayani's maidservant. Thus Sarmistha, as the maidservant of Devayani, also went to the house of Devayani's husband. When Sarmistha found her friend Devayani with a son she also desired to have a son. Therefore, at the proper time for conception, she also requested Maharaja Yayati for sex. When Sarmistha became pregnant also, Devayani was very envious. In great anger, she immediately left for her father's house and told her father everything. Sukracarya again became angry and cursed Maharaja Yayati to become old, but when Yayati begged Sukracarya to be merciful to him, Sukracarya gave him the benediction that he could transfer his old age and invalidity to some young man. Yayati exchanged his old age for the youth of his youngest son, Puru, and thus he was able to enjoy with young girls.

TEXT 1

TEXT

sri-suka uvaca
yatir yayatih samyatir
ayatir viyatih krtih
sad ime nahusasyasann
indriyaniva dehinah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; yatih--Yati; yayatih--Yayati; samyatih--Samyati; ayatih--Ayati; viyatih--Viyati; krtih--Krti; sat--six; ime--all of them; nahusasya--of King Nahusa; asan--were; indriyani--the (six) senses; iva--like; dehinah--of an embodied soul.

TRANSLATION

Sukadeva Gosvami said: O King Pariksit, as the embodied soul has six senses, King Nahusa had six sons, named Yati, Yayati, Samyati, Ayati, Viyati and Krti.

TEXT 2

TEXT

rajyam naicchad yatih pitra
dattam tat-parinamavit
yatra pravistah purusa
atmanam navabudhyate

SYNONYMS

rajyam--the kingdom; na aicchad--did not accept; yatih--the eldest son, Yati; pitra--by his father; dattam--offered; tat-parinama-vit--

knowing the result of becoming powerful as a king; yatra--wherein; pravistah--having entered; purusah--such a person; atmanam--self-realization; na--not; avabudhyate--will take seriously and understand.

TRANSLATION

When one enters the post of king or head of the government, one cannot understand the meaning of self-realization. Knowing this, Yati, the eldest son of Nahusa, did not accept the power to rule, although it was offered by his father.

PURPORT

Self-realization is the prime objective of human civilization, and it is regarded seriously by those who are situated in the mode of goodness and have developed the brahminical qualities. Ksatriyas are generally endowed with material qualities conducive to gaining material wealth and enjoying sense gratification, but those who are spiritually advanced are not interested in material opulence. Indeed, they accept only the bare necessities for a life of spiritual advancement in self-realization. It is specifically mentioned here that if one enters political life, especially in the modern day, one loses the chance for human perfection. Nonetheless, one can attain the highest perfection if one hears Srimad-Bhagavatam. This hearing is described as nityam bhagavata-sevaya. Maharaja Pariksit was involved in politics, but because at the end of his life he heard Srimad-Bhagavatam from Sukadeva Gosvami, he attained perfection very easily. Sri Caitanya Mahaprabhu has therefore suggested:

sthane sthitah sruti-gatam tanu-van-manobhir
ye prayaso 'jita jito 'py asi tais tri-lokyam

(Bhag. 10.14.3)

Regardless of whether one is in the mode of passion, ignorance or goodness, if one regularly hears Srimad-Bhagavatam from the self-realized soul, one is freed from the bondage of material involvement.

TEXT 3

TEXT

pitari bhramsite sthanad
indranya dharsanad dvijaih
prapite 'jagaratvam vai
yayatir abhavan nrpah

SYNONYMS

pitari--when his father; bhramsite--was caused to fall down; sthanat--from the heavenly planets; indranyah--of Saci, the wife of Indra; dharsanat--from offending; dvijaih--by them (upon her lodging a complaint with the brahmanas); prapite--being degraded to; ajagaratvam--the life of a snake; vai--indeed; yayatih--the son named Yayati; abhavat--became; nrpah--the king.

TRANSLATION

Because Nahusa, the father of Yayati, molested Indra's wife, Saci, who then complained to Agastya and other brahmanas, these saintly brahmanas cursed Nahusa to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayati became the king.

TEXT 4

TEXT

catasrsv adisad diksu
bhratrnr bhrata yaviyasah
krta-daro jugoporvim
kavyasya vrsaparvanah

SYNONYMS

catasrsu--over the four; adisat--allowed to rule; diksu--directions; bhratrnr--four brothers; bhrata--Yayati; yaviyasah--young; krta-darah--married; jugopa--ruled; urvim--the world; kavyasya--the daughter of Sukracarya; vrsaparvanah--the daughter of Vrsaparva.

TRANSLATION

King Yayati had four younger brothers, whom he allowed to rule the four directions. Yayati himself married Devayani, the daughter of Sukracarya, and Sarmistha, the daughter of Vrsaparva, and ruled the entire earth.

TEXT 5

TEXT

sri-rajovaca
brahmarsir bhagavan kavyah
ksatra-bandhus ca nahusah
rajanya-viprayoh kasmad
vivahah pratilomakah

SYNONYMS

sri-raja uvaca--Maharaja Pariksit inquired; brahma-rsih--the best of the brahmanas; bhagavan--very powerful; kavyah--Sukracarya; ksatra-bandhuh--belonged to the ksatriya class; ca--also; nahusah--King Yayati; rajanya-viprayoh--of a brahmana and a ksatriya; kasmad--how; vivahah--a marital relationship; pratilomakah--against the customary regulative principles.

TRANSLATION

Maharaja Pariksit said: Sukracarya was a very powerful brahmana, and Maharaja Yayati was a ksatriya. Therefore I am curious to know how there occurred this pratiloma marriage between a ksatriya and a brahmana.

PURPORT

According to the Vedic system, marriages between ksatriyas and ksatriyas or between brahmanas and brahmanas are the general custom. If marriages sometimes take place between different classes, these marriages

are of two types, namely anuloma and pratiloma. Anuloma, marriage between a brahmana and the daughter of a ksatriya, is permissible, but pratiloma, marriage between a ksatriya and the daughter of a brahmana, is not generally allowed. Therefore Maharaja Pariksit was curious about how Sukracarya, a powerful brahmana, could accept the principle of pratiloma. Maharaja Pariksit was eager to know the cause for this uncommon marriage.

TEXTS 6-7

TEXT

sri-suka uvaca
ekada danavendrasya
sarmistha nama kanyaka
sakhi-sahasra-samyukta
guru-putrya ca bhamini

devayanya purodyane
puspita-druma-sankule
vyacarat kala-gitali-
nalini-puline 'bala

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ekada--once upon a time; danava-indrasya--of Vrsaparva; sarmistha--Sarmistha; nama--by name; kanyaka--a daughter; sakhi-sahasra-samyukta--accompanied by thousands of friends; guru-putrya--with the daughter of the guru, Sukracarya; ca--also; bhamini--very easily irritated; devayanya--with Devayani; pura-udyane--within the palace garden; puspita--full of flowers; druma--with nice trees; sankule--congested; vyacarat--was walking; kala-gita--with very sweet sounds; ali--with bumblebees; nalini--with lotuses; puline--in such a garden; abala--innocent.

TRANSLATION

Sukadeva Gosvami said: One day Vrsaparva's daughter Sarmistha, who was innocent but angry by nature, was walking with Devayani, the daughter of Sukracarya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

TEXT 8

TEXT

ta jalasayam asadya
kanyah kamala-locanah
tire nyasya dukulani
vijahruh sincatir mithah

SYNONYMS

tah--they; jala-asayam--to the lakeside; asadya--coming; kanyah--all the girls; kamala-locanah--with eyes like lotus petals; tire--on the bank; nyasya--giving up; dukulani--their dresses; vijahruh--began to sport; sincatih--throwing water; mithah--on one another.

TRANSLATION

When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

TEXT 9

TEXT

viksya vrajantam girisam
saha devya vrsa-sthitam
sahasottirya vasamsi
paryadhur vriditah striyah

SYNONYMS

viksya--seeing; vrajantam--passing by; girisam--Lord Siva; saha--with; devya--Parvati, the wife of Lord Siva; vrsa-sthitam--seated upon his bull; sahasa--quickly; uttirya--getting out of the water; vasamsi--garments; paryadhuh--put on the body; vriditah--being ashamed; striyah--the young girls.

TRANSLATION

While sporting in the water, the girls suddenly saw Lord Siva passing by, seated on the back of his bull with his wife, Parvati. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.

TEXT 10

TEXT

sarmisthajanati vaso
guru-putryah samavyayat
sviyam matva prakupita
devayanidam abavit

SYNONYMS

sarmistha--the daughter of Vrsaparva; ajanati--without knowledge; vasah--the dress; guru-putryah--of Devayani, the daughter of the guru; samavyayat--put on the body; sviyam--her own; matva--thinking; prakupita--irritated and angry; devayani--the daughter of Sukracarya; idam--this; abavit--said.

TRANSLATION

Sarmistha unknowingly put Devayani's dress on her own body, thus angering Devayani, who then spoke as follows.

TEXT 11

TEXT

aho niriksyatam asya
dasyah karma hy asampratam

asmad-dharyam dhrtavati
suniva havir adhvare

SYNONYMS

aho--alas; niriksyatam--just see; asyah--of her (Sarmistha); dasyah--just like our servant; karma--activities; hi--indeed; asampratam--without any etiquette; asmat-dharyam--the garment meant for me; dhrtavati--she has put on; suni iva--like a dog; havih--clarified butter; adhvare--meant for offering in the sacrifice.

TRANSLATION

Oh, just see the activities of this servant-maid Sarmistha!
Disregarding all etiquette, she has put on my dress, just like a dog
snatching clarified butter meant for use in a sacrifice.

TEXTS 12-14

TEXT

yair idam tapasa srstam
mukham pumsah parasya ye
dharyate yair iha jyotih
sivah panthah pradarsitah

yan vandanty upatisthante
loka-nathah suresvarah
bhagavan api visvatma
pavanah sri-niketanah

vayam tatrapi bhrigavah
sisyo 'sya nah pitasurah
asmad-dharyam dhrtavati
sudro vedam ivasati

SYNONYMS

yaih--by which persons; idam--this entire universe; tapasa--by austerity; srstam--was created; mukham--the face; pumsah--of the Supreme Person; parasya--transcendental; ye--those who (are); dharyate--is always born; yaih--by which persons; iha--here; jyotih--the brahmajyoti, the effulgence of the Supreme Lord; sivah--auspicious; panthah--way; pradarsitah--is directed; yan--to whom; vandanti--offer prayers; upatisthante--honor and follow; loka-nathah--the directors of the various planets; sura-isvarah--the demigods; bhagavan--the Supreme Personality of Godhead; api--even; visva-atma--the Supersoul; pavanah--the purifier; sri-niketanah--the husband of the goddess of fortune; vayam--we (are); tatra api--even greater than other brahmanas; bhrigavah--descendants of Bhrigu; sisyah--disciple; asyah--of her; nah--our; pita--father; asurah--belong to the demoniac group; asmat-dharyam--meant to be worn by us; dhrtavati--she has put on; sudrah--a non-brahmana worker; vedam--the Vedas; iva--like; asati--unchaste.

TRANSLATION

We are among the qualified brahmanas, who are accepted as the face of the Supreme Personality of Godhead. The brahmanas have created the entire

universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhrgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a sudra taking charge of Vedic knowledge.

TEXT 15

TEXT

evam ksipantim sarmistha
guru-putrim abhasata
rusa svasanty urangiva
dharsita dasta-dacchada

SYNONYMS

evam--thus; ksipantim--chastising; sarmistha--the daughter of Vrsaparva; guru-putrim--unto the daughter of the guru, Sukracarya; abhasata--said; rusa--being very angry; svasanti--breathing very heavily; urangi iva--like a serpent; dharsita--offended, trampled; dasta-dat-chada--biting her lip with her teeth.

TRANSLATION

Sukadeva Gosvami said: When thus rebuked in cruel words, Sarmistha was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Sukracarya as follows.

TEXT 16

TEXT

atma-vrttam avijnaya
katthase bahu bhiksuki
kim na pratiksase 'smakam
grhan balibhujo yatha

SYNONYMS

atma-vrttam--one's own position; avijnaya--without understanding; katthase--you are talking madly; bahu--so much; bhiksuki--beggar; kim--whether; na--not; pratiksase--you wait; asmakam--our; grhan--at the house; balibhujah--crows; yatha--like.

TRANSLATION

You beggar, since you don't understand your position, why should you unnecessarily talk so much? Don't all of you wait at our house, depending on us for your livelihood like crows?

PURPORT

Crows have no independent life; they fully depend on the remnants of foodstuffs thrown by householders into the garbage tank. Therefore, because a brahmana depends on his disciples, when Sarmistha was heavily rebuked by Devayani she charged Devayani with belonging to a family of crowlike beggars. It is the nature of women to fight verbally at even a slight provocation. As we see from this incident, this has been their nature for a long, long time.

TEXT 17

TEXT

evam-vidhah suparusaih
ksiptvacarya-sutam satim
sarmistha praksipat kupe
vasas cadaya manyuna

SYNONYMS

evam-vidhah--such; su-parusaih--by unkind words; ksiptva--after chastising; acarya-sutam--the daughter of Sukracarya; satim--Devayani; sarmistha--Sarmistha; praksipat--threw (her); kupe--into a well; vasah--the garments; ca--and; adaya--taking away; manyuna--because of anger.

TRANSLATION

Using such unkind words, Sarmistha rebuked Devayani, the daughter of Sukracarya. In anger, she took away Devayani's garments and threw Devayani into a well.

TEXT 18

TEXT

tasyam gatayam sva-grham
yayatir mrgayam caran
prapto yadrcchaya kupe
jalarthi tam dadarsa ha

SYNONYMS

tasyam--when she; gatayam--went; sva-grham--to her home; yayatih--King Yayati; mrgayam--hunting; caran--wandering; praptah--arrived; yadrcchaya--by chance; kupe--in the well; jala-arthi--desiring to drink water; tam--her (Devayani); dadarsa--saw; ha--indeed.

TRANSLATION

After throwing Devayani into the well, Sarmistha went home. Meanwhile, King Yayati, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayani.

TEXT 19

TEXT

dattva svam uttaram vasas

tasyai raja vivasase
grhitva panina panim
ujjahara daya-parah

SYNONYMS

dattva--giving; svam--his own; uttaram--upper; vasah--cloth; tasyai--unto her (Devayani); raja--the King; vivasase--because she was naked; grhitva--catching; panina--with his hand; panim--her hand; ujjahara--delivered; daya-parah--being very kind.

TRANSLATION

Seeing Devayani naked in the well, King Yayati immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.

TEXTS 20-21

TEXT

tam viram ahausanasi
prema-nirbharaya gira
rajams tvaya grhito me
panih para-puranjaya

hasta-graho 'paro ma bhud
grhitayas tvaya hi me
esa isa-krto vira
sambandho nau na paurusah

SYNONYMS

tam--unto him; viram--Yayati; aha--said; ausanasi--the daughter of Usana Kavi, Sukracarya; prema-nirbharaya--saturated with love and kindness; gira--by such words; rajan--O King; tvaya--by you; grhitah--accepted; me--my; panih--hand; para-puranjaya--the conqueror of the kingdoms of others; hasta-grahah--he who accepted my hand; aparah--another; ma--may not; bhut--become; grhitayah--accepted; tvaya--by you; hi--indeed; me--of me; esah--this; isa-krtah--arranged by providence; vira--O great hero; sambandhah--relationship; nau--our; na--not; paurusah--anything man-made.

TRANSLATION

With words saturated with love and affection, Devayani said to King Yayati: O great hero, O King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being.

PURPORT

While taking Devayani out of the well, King Yayati must certainly have appreciated her youthful beauty, and therefore he might have asked her which caste she belonged to. Thus Devayani would have immediately replied, "We are already married because you have accepted my hand." Uniting the hands of the bride and bridegroom is a system perpetually

existing in all societies. Therefore, as soon as Yayati accepted Devayani's hand, they could be regarded as married. Because Devayani was enamored with the hero Yayati, she requested him not to change his mind and let another come to marry her.

TEXT 22

TEXT

yad idam kupa-magnaya
bhavato darsanam mama
na brahmano me bhavita
hasta-graho maha-bhuja
kacasya barhaspatyasya
sapat yam asapam pura

SYNONYMS

yat--because of; idam--this; kupa-magnayah--fallen in the well; bhavatah--of your good self; darsanam--meeting; mama--with me; na--not; brahmanah--a qualified brahmana; me--my; bhavita--will become; hasta-grahah--husband; maha-bhuja--O great mighty-armed one; kacasya--of Kaca; barhaspatyasya--the son of the learned brahmana and celestial priest Brhaspati; sapat--because of the curse; yam--whom; asapam--I cursed; pura--in the past.

TRANSLATION

Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Brhaspati, he cursed me by saying that I would not have a brahmana for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a brahmana.

PURPORT

Kaca, the son of the learned celestial priest Brhaspati, had been a student of Sukracarya, from whom he had learned the art of reviving a man who has died untimely. This art, called mrta-sanjivani, was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier's body was intact, he could be brought to life again by this art of mrta-sanjivani. This art was known to Sukracarya and many others, and Kaca, the son of Brhaspati, became Sukracarya's student to learn it. Devayani desired to have Kaca as her husband, but Kaca, out of regard for Sukracarya, looked upon the guru's daughter as a respectable superior and therefore refused to marry her. Devayani angrily cursed Kaca by saying that although he had learned the art of mrta-sanjivani from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayani never to have a husband who was a brahmana. Because Devayani liked Yayati, who was a ksatriya, she requested him to accept her as his bona fide wife. Although this would be pratiloma-vivaha, a marriage between the daughter of a high family and the son of a lower family, she explained that this arrangement was made by providence.

TEXT 23

TEXT

yayatir anabhipretam
daivopahrtam atmanah
manas tu tad-gatam buddhva
pratijagraha tad-vacah

SYNONYMS

yayatih--King Yayati; anabhipretam--not liked; daiva-upahrtam--brought about by providential arrangements; atmanah--his personal interest; manah--mind; tu--however; tat-gatam--being attracted to her; buddhva--by such intelligence; pratijagraha--accepted; tat-vacah--the words of Devayani.

TRANSLATION

Sukadeva Gosvami continued: Because such a marriage is not sanctioned by regular scriptures, King Yayati did not like it, but because it was arranged by providence and because he was attracted by Devayani's beauty, he accepted her request.

PURPORT

According to the Vedic system, the parents would consider the horoscopes of the boy and girl who were to be married. If according to astrological calculations the boy and girl were compatible in every respect, the match was called yotaka and the marriage would be accepted. Even fifty years ago, this system was current in Hindu society. Regardless of the affluence of the boy or the personal beauty of the girl, without this astrological compatibility the marriage would not take place. A person is born in one of three categories, known as deva-gana, manusya-gana and raksasa-gana. In different parts of the universe there are demigods and demons, and in human society also some people resemble demigods whereas others resemble demons. If according to astrological calculations there was conflict between a godly and a demoniac nature, the marriage would not take place. Similarly, there were calculations of pratiloma and anuloma. The central idea is that if the boy and girl were on an equal level the marriage would be happy, whereas inequality would lead to unhappiness. Because care is no longer taken in marriage, we now find many divorces. Indeed, divorce has now become a common affair, although formerly one's marriage would continue lifelong, and the affection between husband and wife was so great that the wife would voluntarily die when her husband died or would remain a faithful widow throughout her entire life. Now, of course, this is no longer possible, for human society has fallen to the level of animal society. Marriage now takes place simply by agreement. Dampatyē 'bhirucir hetuh (Bhag. 12.2.3). The word abhiruci means "agreement." If the boy and girl simply agree to marry, the marriage takes place. But when the Vedic system is not rigidly observed, marriage frequently ends in divorce.

TEXT 24

TEXT

gate rajani sa dhire
tatra sma rudati pituh
nyavedayat tatah sarvam
uktam sarmisthaya krtam

SYNONYMS

gate rajani--after the departure of the King; sa--she (Devayani);
dhire--learned; tatra sma--returning to her home; rudati--crying; pituh--
before her father; nyavedayat--submitted; tatah--thereafter; sarvam--all;
uktam--mentioned; sarmisthaya--by Sarmistha; krtam--done.

TRANSLATION

Thereafter, when the learned King returned to his palace, Devayani
returned home crying and told her father, Sukracarya, about all that had
happened because of Sarmistha. She told how she had been thrown into the
well but was saved by the King.

TEXT 25

TEXT

durmana bhagavan kavyah
paurohityam vigarhayan
stuvan vrttim ca kapotim
duhitra sa yayau purat

SYNONYMS

durmanah--being very unhappy; bhagavan--the most powerful; kavyah--
Sukracarya; paurohityam--the business of priesthood; vigarhayan--
condemning; stuvan--praising; vrttim--the profession; ca--and; kapotim--
of collecting grains from the field; duhitra--with his daughter; sah--he
(Sukracarya); yayau--went; purat--from his own residence.

TRANSLATION

As Sukracarya listened to what had happened to Devayani, his mind was
very much aggrieved. Condemning the profession of priesthood and praising
the profession of uncha-vrtti [collecting grains from the fields], he
left home with his daughter.

PURPORT

When a brahmana adopts the profession of a kapota, or pigeon, he lives
by collecting grains from the field. This is called uncha-vrtti. A
brahmana who takes to this uncha-vrtti profession is called first class
because he depends completely on the mercy of the Supreme Personality of
Godhead and does not beg from anyone. Although the profession of begging
is allowed for a brahmana or sannyasi, one does better if he can avoid
such a profession and completely depend on the mercy of the Supreme
Personality of Godhead for maintenance. Sukracarya was certainly very
sorry that because of his daughter's complaint he had to go to his
disciple to beg some mercy, which he was obliged to do because he had
accepted the profession of priesthood. In his heart, Sukracarya did not
like his profession, but since he had accepted it, he was obliged to go
unwillingly to his disciple to settle the grievance submitted by his
daughter.

TEXT 26

TEXT

vrsaparva tam ajnaya
pratyanika-vivaksitam
gurum prasadayan murdhna
padayoh patitah pathi

SYNONYMS

vrsaparva--the King of the demons; tam ajnaya--understanding the motive of Sukracarya; pratyanika--some curse; vivaksitam--desiring to speak; gurum--his spiritual master, Sukracarya; prasadayat--he satisfied immediately; murdhna--with his head; padayoh--at the feet; patitah--fell down; pathi--on the road.

TRANSLATION

King Vrsaparva understood that Sukracarya was coming to chastise or curse him. Consequently, before Sukracarya came to his house, Vrsaparva went out and fell down in the street at the feet of his guru and satisfied him, checking his wrath.

TEXT 27

TEXT

ksanardha-manyur bhagavan
sisyam vyacasta bhargavah
kamo 'syah kriyatam rajan
nainam tyaktum ihotsahe

SYNONYMS

ksana-ardha--lasting only a few moments; manyuh--whose anger; bhagavan--the most powerful; sisyam--unto his disciple, Vrsaparva; vyacasta--said; bhargavah--Sukracarya, the descendant of Bhrgu; kamah--the desire; asyah--of this Devayani; kriyatam--please fulfill; rajan--O King; na--not; enam--this girl; tyaktum--to give up; iha--in this world; utsahe--I am able.

TRANSLATION

The powerful Sukracarya was angry for a few moments, but upon being satisfied he said to Vrsaparva: My dear King, kindly fulfill the desire of Devayani, for she is my daughter and in this world I cannot give her up or neglect her.

PURPORT

Sometimes a great personality like Sukracarya cannot neglect sons and daughters, for sons and daughters are by nature dependent on their father and the father has affection for them. Although Sukracarya knew that the quarrel between Devayani and Sarmistha was childish, as Devayani's father he had to side with his daughter. He did not like to do this, but he was obliged to because of affection. He plainly admitted that although he should not have asked the King for mercy for his daughter, because of affection he could not avoid doing so.

TEXT 28

TEXT

tathety avasthite praha
devayani manogatam
pitra datta yato yasye
sanuga yatu mam anu

SYNONYMS

tatha iti--when King Vrsaparva agreed to Sukracarya's proposal;
avasthite--the situation being settled in this way; praha--said;
devayani--the daughter of Sukracarya; manogatam--her desire; pitra--by
the father; datta--given; yatah--to whomever; yasye--I shall go; sa-
anuga--with her friends; yatu--shall go; mam anu--as my follower or
servant.

TRANSLATION

After hearing Sukracarya's request, Vrsaparva agreed to fulfill
Devayani's desire, and he awaited her words. Devayani then expressed her
desire as follows: "Whenever I marry by the order of my father, my friend
Sarmistha must go with me as my maidservant, along with her friends."

TEXT 29

TEXT

pitra datta devayanyai
sarmistha sanuga tada
svanam tat sankatam viksyā
tad-arthasya ca gauravam
devayanim paryacarat
stri-sahasrena dasavat

SYNONYMS

pitra--by the father; datta--given; devayanyai--unto Devayani, the
daughter of Sukracarya; sarmistha--the daughter of Vrsaparva; sa-anuga--
with her friends; tada--at that time; svanam--of his own; tat--that;
sankatam--dangerous position; viksyā--observing; tat--from him; arthasya--
of the benefit; ca--also; gauravam--the greatness; devayanim--unto
Devayani; paryacarat--served; stri-sahasrena--with thousands of other
women; dasa-vat--acting as a slave.

TRANSLATION

Vrsaparva wisely thought that Sukracarya's displeasure would bring
danger and that his pleasure would bring material gain. Therefore he
carried out Sukracarya's order and served him like a slave. He gave his
daughter Sarmistha to Devayani, and Sarmistha served Devayani like a
slave, along with thousands of other women.

PURPORT

In the beginning of these affairs concerning Sarmistha and Devayani,
we saw that Sarmistha had many friends. Now these friends became

maidservants of Devayani. When a girl married a ksatriya king, it was customary for all her girl friends to go with her to her husband's house. For instance, when Vasudeva married Devaki, the mother of Krsna, he married all six of her sisters, and she also had many friends who accompanied her. A king would maintain not only his wife but also the many friends and maidservants of his wife. Some of these maidservants would become pregnant and give birth to children. Such children were accepted as dasi-putra, the sons of the maidservants, and the king would maintain them. The female population is always greater than the male, but since a woman needs to be protected by a man, the king would maintain many girls, who acted either as friends or as maidservants of the queen. In the history of Krsna's household life we find that Krsna married 16,108 wives. These were not maidservants but direct queens, and Krsna expanded Himself into 16,108 forms to maintain different establishments for each and every wife. This is not possible for ordinary men. Therefore although the kings had to maintain many, many servants and wives, not all of them had different establishments.

TEXT 30

TEXT

nahusaya sutam dattva
 saha sarmisthayosana
 tam aha rajan charmistham
 adhas talpe na karhicit

SYNONYMS

nahusaya--unto King Yayati, the descendant of Nahusa; sutam--his daughter; dattva--giving in marriage; saha--with; sarmisthaya--Sarmistha, the daughter of Vrsaparva and servant of Devayani; usana--Sukracarya; tam--unto him (King Yayati); aha--said; rajan--my dear King; sarmistham--Sarmistha, the daughter of Vrsaparva; adhas--allow; talpe--on your bed; na--not; karhicit--at any time.

TRANSLATION

When Sukracarya gave Devayani in marriage to Yayati, he had Sarmistha go with her, but he warned the King, "My dear King, never allow this girl Sarmistha to lie with you in your bed."

TEXT 31

TEXT

vilokyausanasim rajan
 charmistha suprajam kvacit
 tam eva vavre rahasi
 sakhyah patim rtau sati

SYNONYMS

vilokya--by seeing; ausanasim--Devayani, the daughter of Sukracarya; rajan--O King Pariksit; sarmistha--the daughter of Vrsaparva; su-prajam--possessing nice children; kvacit--at some time; tam--him (King Yayati); eva--indeed; vavre--requested; rahasi--in a secluded place; sakhyah--of

her friend; patim--the husband; rtau--at the appropriate time; sati--being in that position.

TRANSLATION

O King Pariksit, upon seeing Devayani with a nice son, Sarmistha once approached King Yayati at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayani, to enable her to have a son also.

TEXT 32

TEXT

raja-putryarthito 'patye
dharmam caveksya dharmavit
smaran chukra-vacah kale
distam evabhyapadyata

SYNONYMS

raja-putrya--by Sarmistha, who was the daughter of a king; arthitah--being requested; apatye--for a son; dharmam--religious principles; ca--as well as; aveksya--considering; dharmavit--aware of all religious principles; smaran--remembering; sukra-vacah--the warning of Sukracarya; kale--at the time; distam--circumstantially; eva--indeed; abhyapadyata--accepted (to fulfill the desire of Sarmistha).

TRANSLATION

When Princess Sarmistha begged King Yayati for a son, the King was certainly aware of the principles of religion, and therefore he agreed to fulfill her desire. Although he remembered the warning of Sukracarya, he thought of this union as the desire of the Supreme, and thus he had sex with Sarmistha.

PURPORT

King Yayati was completely aware of the duty of a ksatriya. When a ksatriya is approached by a woman, he cannot deny her. This is a religious principle. Consequently, when Dharmaraja, Yudhisthira, saw Arjuna unhappy after Arjuna returned from Dvaraka, he asked whether Arjuna had refused a woman who had begged for a son. Although Maharaja Yayati remembered Sukracarya's warning, he could not refuse Sarmistha. He thought it wise to give her a son, and thus he had sexual intercourse with her after her menstrual period. This kind of lust is not against religious principles. As stated in Bhagavad-gita (7.11), dharmaviruddho bhutesu kamo 'smi: sex life not contrary to the principles of religion is sanctioned by Krsna. Because Sarmistha, the daughter of a king, had begged Yayati for a son, their combination was not lust but an act of religion.

TEXT 33

TEXT

yadum ca turvasum caiva
devayani vyajayata

druhyum canum ca purum ca
sarmistha varsaparvani

SYNONYMS

yadum--Yadu; ca--and; turvasum--Turvasu; ca eva--as well as; devayani--the daughter of Sukracarya; vyajayata--gave birth to; druhyum--Druhyu; ca--and; anum--Anu; ca--also; purum--Puru; ca--also; sarmistha--Sarmistha; varsaparvani--the daughter of Vrsaparva.

TRANSLATION

Devayani gave birth to Yadu and Turvasu, and Sarmistha gave birth to Druhyu, Anu and Puru.

TEXT 34

TEXT

garbha-sambhavam asurya
bhartur vijnaya manini
devayani pitur geham
yayau krodha-vimurchita

SYNONYMS

garbha-sambhavam--pregnancy; asuryah--of Sarmistha; bhartuh--made possible by her husband; vijnaya--knowing (from the brahmana astrologers); manini--being very proud; devayani--the daughter of Sukracarya; pituh--of her father; geham--to the house; yayau--departed; krodha-vimurchita--frenzied because of anger.

TRANSLATION

When the proud Devayani understood from outside sources that Sarmistha was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house.

TEXT 35

TEXT

priyam anugatah kami
vacobhir upamantrayan
na prasadayitum seke
pada-samvahanadibhih

SYNONYMS

priyam--his beloved wife; anugatah--following; kami--very, very lusty; vacobhih--by great words; upamantrayan--appeasing; na--not; prasadayitum--to appease; seke--was able; pada-samvahana-adibhih--even by massaging her feet.

TRANSLATION

King Yayati, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means.

TEXT 36

TEXT

sukras tam aha kupitah
stri-kamanrta-purusa
tvam jara visatam manda
virupa-karani nram

SYNONYMS

sukrah--Sukracarya; tam--unto him (King Yayati); aha--said; kupitah--being very angry at him; stri-kama--O you who have lusty desires for women; anrta-purusa--O untruthful person; tvam--unto you; jara--old age, invalidity; visatam--may enter; manda--you fool; virupa-karani--which disfigures; nram--the bodies of human beings.

TRANSLATION

Sukracarya was extremely angry. "You untruthful fool, lusting after women! You have done a great wrong," he said. "I therefore curse you to be attacked and disfigured by old age and invalidity."

TEXT 37

TEXT

sri-yayatir uvaca
atrpto 'smy adya kamanam
brahman duhitari sma te
vyatyasyatam yatha-kamam
vayasa yo 'bhidhasyati

SYNONYMS

sri-yayatir uvaca--King Yayati said; atrptah--unsatisfied; asmi--I am; adya--till now; kamanam--to satisfy my lusty desires; brahman--O learned brahmana; duhitari--in connection with the daughter; sma--in the past; te--your; vyatyasyatam--just exchange; yatha-kamam--as long as you are lusty; vayasa--with youth; yah abhidhasyati--of one who agrees to exchange your old age for his youth.

TRANSLATION

King Yayati said, "O learned, worshipable brahmana, I have not yet satisfied my lusty desires with your daughter." Sukracarya then replied, "You may exchange your old age with someone who will agree to transfer his youth to you."

PURPORT

When King Yayati said that he had not yet satisfied his lusty desires with Sukracarya's daughter, Sukracarya saw that it was against the interests of his own daughter for Yayati to continue in old age and

invalidity, for certainly his lusty daughter would not be satisfied. Therefore Sukracarya blessed his son-in-law by saying that he could exchange his old age for someone else's youth. He indicated that if Yayati's son would exchange his youth for Yayati's old age, Yayati could continue to enjoy sex with Devayani.

TEXT 38

TEXT

iti labdha-vyavasthanah
putram jyestham avocata
yado tata praticchemam
jaram dehi nijam vayah

SYNONYMS

iti--thus; labdha-vyavasthanah--getting the opportunity to exchange his old age; putram--unto his son; jyestham--the eldest; avocata--he requested; yado--O Yadu; tata--you are my beloved son; praticcha--kindly exchange; imam--this; jaram--invalidity; dehi--and give; nijam--your own; vayah--youth.

TRANSLATION

When Yayati received this benediction from Sukracarya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity.

TEXT 39

TEXT

matamaha-krtam vatsa
na trpto visayesu aham
vayasa bhavadiyena
ramsye katipayah samah

SYNONYMS

matamaha-krtam--given by your maternal grandfather, Sukracarya; vatsa--my dear son; na--not; trptah--satisfied; visayesu--in sex life, sense gratification; aham--I (am); vayasa--by age; bhavadiyena--of your good self; ramsye--I shall enjoy sex life; katipayah--for a few; samah--years.

TRANSLATION

My dear son, I am not yet satisfied in my sexual desires. But if you are kind to me, you can take the old age given by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.

PURPORT

This is the nature of lusty desires. In Bhagavad-gita (7.20) it is said, kamais tais tair hrta jnanah: when one is too attached to sense gratification, he actually loses his sense. The word hrta jnanah refers to one who has lost his sense. Here is an example: the father shamelessly

asked his son to exchange youth for old age. Of course, the entire world is under such illusion. Therefore it is said that everyone is pramattah, or exclusively mad. Nunam pramattah kurute vikarma: when one becomes almost like a madman, he indulges in sex and sense gratification. Sex and sense gratification can be controlled, however, and one achieves perfection when he has no desires for sex. This is possible only when one is fully Krsna conscious.

yadavadhi mama cetah krsna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
tadavadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu-nisthivanam ca

"Since I have been engaged in the transcendental loving service of Krsna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Sexual desire can be stopped only when one is fully Krsna conscious, and not otherwise. As long as one has desires for sex, one must change his body and transmigrate from one body to another to enjoy sex in different species or forms. But although the forms may differ, the business of sex is the same. Therefore it is said, punah punas carvita-carvananam. Those who are very much attached to sex transmigrate from one body to another, with the same business of "chewing the chewed," tasting sex enjoyment as a dog, sex enjoyment as a hog, sex enjoyment as a demigod, and so on.

TEXT 40

TEXT

sri-yadur uvaca
notsahe jarasa sthatum
antara praptaya tava
aviditva sukham gramyam
vaitrsnyam naiti purusah

SYNONYMS

sri-yaduh uvaca--Yadu, the eldest son to Yayati, replied; na utsahe--I am not enthusiastic; jarasa--with your old age and invalidity; sthatum--to remain; antara--while in youth; praptaya--accepted; tava--your; aviditva--without experiencing; sukham--happiness; gramyam--material or bodily; vaitrsnyam--indifference to material enjoyment; na--does not; eti--attain; purusah--a person.

TRANSLATION

Yadu replied: My dear father, you have already achieved old age, although you also were a young man. But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

PURPORT

Renunciation of material enjoyment is the ultimate goal of human life. Therefore the varnasrama institution is most scientific. It aims at giving one the facility to return home, back to Godhead, which one cannot do without completely renouncing all connections with the material world. Sri Caitanya Mahaprabhu said, niskincanasya bhagavad-bhajanonmukhasya:

one who wants to go back home, back to Godhead, must be niskincana, free from all affinity for material enjoyment. Brahmany upasamasrayam: unless one is fully renounced, one cannot engage in devotional service or stay in Brahman. Devotional service is rendered on the Brahman platform. Therefore, unless one attains the Brahman platform, or spiritual platform, one cannot engage in devotional service; or, in other words, a person engaged in devotional service is already on the Brahman platform.

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) If one attains devotional service, therefore, he is certainly liberated. Generally, unless one enjoys material happiness, one cannot attain renunciation. Varnasrama therefore gives the opportunity for gradual elevation. Yadu, the son of Maharaja Yayati, explained that he was unable to give up his youth, for he wanted to use it to attain the renounced order in the future.

Maharaja Yadu was different from his brothers. As stated in the next verse, turvasus coditah pitra druhyus canus ca bharata. pratyacakhyur adharmajnah. Maharaja Yadu's brothers refused to accept their father's proposal because they were not completely aware of dharma. To accept orders that follow religious principles, especially the orders of one's father, is very important. Therefore when the brothers of Maharaja Yadu refused their father's order, this was certainly irreligious. Maharaja Yadu's refusal, however, was religious. As stated in the Tenth Canto, yados ca dharma-silaya: Maharaja Yadu was completely aware of the principles of religion. The ultimate principle of religion is to engage oneself in devotional service to the Lord. Maharaja Yadu was very eager to engage himself in the Lord's service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these lusty desires in youth, there is a chance of one's being disturbed in rendering service to the Lord. We have actually seen that many sannyasis who accept sannyasa prematurely, not having satisfied their material desires, fall down because they are disturbed. Therefore the general process is to go through grhastha life and vanaprastha life and finally come to sannyasa and devote oneself completely to the service of the Lord. Maharaja Yadu was ready to accept his father's order and exchange youth for old age because he was confident that the youth taken by his father would be returned. But because this exchange would delay his complete engagement in devotional service, he did not want to accept his father's old age, for he was eager to achieve freedom from disturbances. Moreover, among the descendants of Yadu would be Lord Krsna. Therefore, because Yadu was eager to see the Lord's appearance in his dynasty as soon as possible, Yadu refused to accept his father's proposal. This was not irreligious, however, because Yadu's purpose was to serve the Lord. Because Yadu was a faithful servant of the Lord, Lord Krsna appeared in his dynasty. As confirmed in the prayers of Kunti, yadoh priyasyanvavaye. Yadu was very dear to Krsna, who was therefore eager to descend in Yadu's dynasty. In conclusion, Maharaja Yadu should not be considered adharmajna, ignorant of religious principles, as the next verse designates his brothers. He was like the four Sanakas (catuh-sana), who refused the order of their father, Brahma, for the sake of a better cause. Because the four Kumaras

wanted to engage themselves completely in the service of the Lord as brahmacaris, their refusal to obey their father's order was not irreligious.

TEXT 41

TEXT

turvasus coditah pitra
druhyus canus ca bharata
pratyacakhyur adharmajna
hy anitye nitya-buddhayah

SYNONYMS

turvasuh--Turvasu, another son; coditah--requested; pitra--by the father (to exchange old age and invalidity for his youth); druhyuh--Druhyu, another son; ca--and; anuh--Anu, another son; ca--also; bharata--O King Pariksit; pratyacakhyuh--refused to accept; adharmajnah--because they did not know religious principles; hi--indeed; a-nitye--temporary youth; nitya-buddhayah--thinking to be permanent.

TRANSLATION

O Maharaja Pariksit, Yayati similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles, they thought that their flickering youth was eternal, and therefore they refused to carry out their father's order.

TEXT 42

TEXT

aprcchat tanayam purum
vayasonam gunadhikam
na tvam agrajavad vatsa
mam pratyakhyatum arhasi

SYNONYMS

aprcchat--requested; tanayam--the son; purum--Puru; vayasa--by age; unam--although younger; guna-adhikam--better than the others by quality; na--not; tvam--you; agraja-vat--like your older brothers; vatsa--my dear son; mam--me; pratyakhyatum--to refuse; arhasi--ought.

TRANSLATION

King Yayati then requested Puru, who was younger than these three brothers but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty."

TEXT 43

TEXT

sri-purur uvaca
ko nu loke manusyendra

pitur atma-krtah puman
pratikartum ksamo yasya
prasada vindate param

SYNONYMS

sri-puruh uvaca--Puru said; kah--what; nu--indeed; loke--in this world; manusya-indra--O Your Majesty, best of human beings; pituh--the father; atma-krtah--who has given this body; puman--a person; pratikartum--to repay; ksamah--is able; yasya--of whom; prasada--by the mercy; vindate--one enjoys; param--superior life.

TRANSLATION

Puru replied: O Your Majesty, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

PURPORT

The father gives the seed of the body, and this seed gradually grows and develops until one ultimately attains the developed human body, with consciousness higher than that of the animals. In the human body one can be elevated to the higher planets, and, furthermore, if one cultivates Krsna consciousness, one can return home, back to Godhead. This important human body is obtained by the grace of the father, and therefore everyone is indebted to his father. Of course, in other lives one also gets a father and mother; even cats and dogs have fathers and mothers. But in the human form of life the father and mother can award their son the greatest benediction by teaching him to become a devotee. When one becomes a devotee, he achieves the greatest benediction because he completely averts the repetition of birth and death. Therefore the father who trains his child in Krsna consciousness is the most benevolent father in this world. It is said:

janame janame sabe pita mata paya
krsna guru nahi mile bhaja hari ei

Everyone gets a father and mother, but if one gets the benediction of Krsna and guru, he can conquer material nature and return home, back to Godhead.

TEXT 44

TEXT

uttamas cintitam kuryat
prokta-kari tu madhyamah
adhamo 'sraddhaya kuryad
akartoccaritam pituh

SYNONYMS

uttamah--the best; cintitam--considering the father's idea; kuryat--acts accordingly; prokta-kari--one who acts on the order of the father; tu--indeed; madhyamah--mediocre; adhamah--lower class; asraddhaya--without any faith; kuryat--acts; akarta--unwilling to do; uccaritam--like stool; pituh--of the father.

TRANSLATION

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

PURPORT

Puru, Yayati's last son, immediately accepted his father's proposal, for although he was the youngest, he was very qualified. Puru thought, "I should have accepted my father's proposal before he asked, but I did not. Therefore I am not a first-class son. I am second class. But I do not wish to become the lowest type of son, who is compared to his father's stool." One Indian poet has spoken of putra and mutra. putra means "son," and mutra means "urine." Both a son and urine come from the same genitals. If a son is an obedient devotee of the Lord he is called putra, or a real son; otherwise, if he is not learned and is not a devotee, a son is nothing better than urine.

TEXT 45

TEXT

iti pramuditah puruh
pratyagrhnaj jaram pituh
so 'pi tad-vayasa kaman
yathavaj jujuse nrpa

SYNONYMS

iti--in this way; pramuditah--very pleased; puruh--Puru; pratyagrhnat--accepted; jaram--the old age and invalidity; pituh--of his father; sah--that father (Yayati); api--also; tat-vayasa--by the youth of his son; kaman--all desires; yatha-vat--as required; jujuse--satisfied; nrpa--O Maharaja Pariksit.

TRANSLATION

Sukadeva Gosvami said: In this way, O Maharaja Pariksit, the son named Puru was very pleased to accept the old age of his father, Yayati, who took the youth of his son and enjoyed this material world as he required.

TEXT 46

TEXT

sapta-dvipa-patih samyak
pitrvat palayan prajah
yathopajosam visayan
jujuse 'vyahatendriyah

SYNONYMS

sapta-dvipa-patih--the master of the entire world, consisting of seven islands; samyak--completely; pitr-vat--exactly like a father; palayan--

ruling; prajah--the subjects; yatha-upajosam--as much as he wanted; visayan--material happiness; jujuse--enjoyed; avyahata--without being disturbed; indriyah--his senses.

TRANSLATION

Thereafter, King Yayati became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired.

TEXT 47

TEXT

devayany apy anudinam
mano-vag-deha-vastubhih
preyasah paramam pritim
uvaha preyasi rahah

SYNONYMS

devayani--Maharaja Yayati's wife, the daughter of Sukracarya; api--also; anudinam--twenty-four hours, day after day; manah-vak--by her mind and words; deha--body; vastubhih--with all requisite things; preyasah--of her beloved husband; paramam--transcendental; pritim--bliss; uvaha--executed; preyasi--very dear to her husband; rahah--in seclusion, without any disturbance.

TRANSLATION

In secluded places, engaging her mind, words, body and various paraphernalia, Devayani, the dear wife of Maharaja Yayati, always brought her husband the greatest possible transcendental bliss.

TEXT 48

TEXT

ayajad yajna-purusam
kratubhir bhuri-daksinaih
sarva-devamayam devam
sarva-vedamayam harim

SYNONYMS

ayajat--worshiped; yajna-purusam--the yajna-purusa, the Lord; kratubhih--by performing various sacrifices; bhuri-daksinaih--giving abundant gifts to the brahmanas; sarva-deva-mayam--the reservoir of all the demigods; devam--the Supreme Lord; sarva-veda-mayam--the ultimate object of all Vedic knowledge; harim--the Lord, the Supreme Personality of Godhead.

TRANSLATION

King Yayati performed various sacrifices, in which he offered abundant gifts to the brahmanas to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all Vedic knowledge.

TEXT 49

TEXT

yasminn idam viracitam
vyomniva jaladavalih
naneva bhati nabhati
svapna-maya-manorathah

SYNONYMS

yasmin--in whom; idam--this entire cosmic manifestation; viracitam--created; vyomni--in the sky; iva--just like; jalada-avalih--clouds; nana iva--as if in different varieties; bhati--is manifested; na abhati--is unmanifested; svapna-maya--illusion, like a dream; manah-rathah--created to be traversed by the chariot of the mind.

TRANSLATION

The Supreme Lord, Vasudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme Lord, Visnu, and varieties are no longer manifested.

PURPORT

As stated by the Lord Himself in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." The Supreme Personality of Godhead, Vasudeva, is one with the Supreme Brahman, the Supreme Absolute Truth. Everything is in Him in the beginning, and at the end all manifestations enter into Him. He is situated in everyone's heart (sarvasya caham hrdi sannivistah). And from Him everything has emanated (janmady asya yatah). All material manifestations, however, are temporary. The word svapna means "dreams," maya means "illusion," and manoratha means "mental creations." Dreams, illusions and mental creations are temporary. Similarly, all material creation is temporary, but Vasudeva, the Supreme Personality of Godhead, is the eternal Absolute Truth.

TEXT 50

TEXT

tam eva hrdi vinyasya
vasudevam guhasayam
narayanam aniyamsam
nirasir ayajat prabhum

SYNONYMS

tam eva--Him only; hr̥di--within the heart; vinyasya--placing; vasudevam--Lord Vasudeva; guha-asayam--who exists in everyone's heart; narayanam--who is Narayana, or an expansion of Narayana; aniyamsam--invisible to material eyes, although existing everywhere; nirasih--Yayati, without any material desires; ayajat--worshiped; prabhūm--the Supreme Lord.

TRANSLATION

Without material desires, Maharaja Yayati worshiped the Supreme Lord, who is situated in everyone's heart as Narayana and is invisible to material eyes, although existing everywhere.

PURPORT

King Yayati, although externally seeming very fond of material enjoyment, was internally thinking of becoming an eternal servant of the Lord.

TEXT 51

TEXT

evam varsa-sahasrani
manah-sasthair manah-sukham
vidadhano 'pi natrpyat
sarva-bhaumah kad-indriyaih

SYNONYMS

evam--in this way; varsa-sahasrani--for one thousand years; manah-sasthaih--by the mind and five knowledge-acquiring senses; manah-sukham--temporary happiness created by the mind; vidadhanah--executing; api--although; na atrpyat--could not be satisfied; sarva-bhaumah--although he was the king of the entire world; kat-indriyaih--because of possessing impure senses.

TRANSLATION

Although Maharaja Yayati was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.

PURPORT

The kad-indriya, or unpurified senses, can be purified if one engages the senses and the mind in Kṛṣṇa consciousness. Sarvopadhi-vinirmuktam tat-paratvena nirmalam. One must be freed from all designations. When one identifies himself with the material world, his senses are impure. But when one achieves spiritual realization and identifies himself as a servant of the Lord, his senses are purified immediately. Engagement of the purified senses in the service of the Lord is called bhakti. Hṛsikena hṛsikesa-sevanam bhaktir ucyate. One may enjoy the senses for many thousands of years, but unless one purifies the senses, one cannot be happy.

Thus end the Bhaktivedānta purports of the Ninth Canto, Eighteenth Chapter, of the Srimad-Bhagavatam, entitled "King Yayati Regains His Youth."

Chapter Nineteen
King Yayati Achieves Liberation

This Nineteenth Chapter describes how Maharaja Yayati achieved liberation after he recounted the figurative story of the he-goat and she-goat.

After many, many years of sexual relationships and enjoyment in the material world, King Yayati finally became disgusted with such materialistic happiness. When satiated with material enjoyment, he devised a story of a he-goat and she-goat, corresponding to his own life, and narrated the story before his beloved Devayani. The story is as follows. Once upon a time, while a goat was searching in a forest for different types of vegetables to eat, by chance he came to a well, in which he saw a she-goat. He became attracted to this she-goat and somehow or other delivered her from the well, and thus they were united. One day thereafter, when the she-goat saw the he-goat enjoying sex with another she-goat, she became angry, abandoned the he-goat, and returned to her brahmana owner, to whom she described her husband's behavior. The brahmana became very angry and cursed the he-goat to lose his sexual power. Thereupon, the he-goat begged the brahmana's pardon and was given back the power for sex. Then the he-goat enjoyed sex with the she-goat for many years, but still he was not satisfied. If one is lusty and greedy, even the total stock of gold in this world cannot satisfy one's lusty desires. These desires are like a fire. One may pour clarified butter on a blazing fire, but one cannot expect the fire to be extinguished. To extinguish such a fire, one must adopt a different process. The sastra therefore advises that by intelligence one renounce the life of enjoyment. Without great endeavor, those with a poor fund of knowledge cannot give up sense enjoyment, especially in relation to sex, because a beautiful woman bewilders even the most learned man. King Yayati, however, renounced worldly life and divided his property among his sons. He personally adopted the life of a mendicant, or sannyasi, giving up all attraction to material enjoyment, and engaged himself fully in devotional service to the Lord. Thus he attained perfection. Later, when his beloved wife, Devayani, was freed from her mistaken way of life, she also engaged herself in the devotional service of the Lord.

TEXT 1

TEXT

sri-suka uvaca
sa ittham acarana kama
straino 'pahnava atmana
buddhva priyayai nirvinno
gatha eta agayata

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; sah--Maharaja Yayati; ittham--in this way; acarana--behaving; kama--in regard to lusty desires; strainah--very much attached to woman; apahnava--counteraction; atmanah--of his own welfare; buddhva--understanding with intelligence; priyayai--unto his beloved wife, Devayani; nirvinnah--disgusted; gatham--story; eta--this (as follows); agayata--narrated.

TRANSLATION

Sukadeva Gosvami said: O Maharaja Pariksit, Yayati was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment and its bad effects, he renounced this way of life and narrated the following story to his beloved wife.

TEXT 2

TEXT

srnu bhargavy amum gatham
mad-vidhacaritam bhuvi
dhira yasyanusocanti
vane grama-nivasinah

SYNONYMS

srnu--please hear; bhargavi--O daughter of Sukracarya; amum--this; gatham--history; mat-vidha--exactly resembling my behavior; acaritam--behavior; bhuvi--within this world; dhira--those who are sober and intelligent; yasya--of whom; anusocanti--lament very much; vane--in the forest; grama-nivasinah--very much attached to materialistic enjoyment.

TRANSLATION

My dearly beloved wife, daughter of Sukracarya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament.

PURPORT

Persons who live in the village or town are called grama-nivasi, and those who live in the forest are called vana-vasi or vanaprastha. The vanaprasthas, who have retired from family life, generally lament about their past family life because it engaged them in trying to fulfill lusty desires. Prahlada Maharaja said that one should retire from family life as soon as possible, and he described family life as the darkest well (hitvatma-patam grham andha-kupam). If one continuously or permanently concentrates on living with his family, he should be understood to be killing himself. In the Vedic civilization, therefore, it is recommended that one retire from family life at the end of his fiftieth year and go to vana, the forest. When he becomes expert or accustomed to forest life, or retired life as a vanaprastha, he should accept sannyasa. Vanam gato yad dharim asrayeta. Sannyasa means accepting unalloyed engagement in the service of the Lord. Vedic civilization therefore recommends four different stages of life--brahmacharya, grhastha, vanaprastha and sannyasa. One should be very much ashamed of remaining a householder and not promoting oneself to the two higher stages, namely vanaprastha and sannyasa.

TEXT 3

TEXT

basta eko vane kascid
vicinvan priyam atmanah
dadarsa kupe patitam
sva-karma-vasagam ajam

SYNONYMS

bastah--goat; ekah--one; vane--in a forest; kascit--some; vicinvan--searching for food; priyam--very dear; atmanah--for himself; dadarsa--saw by chance; kupe--within a well; patitam--fallen; sva-karma-vasa-gam--under the influence of the results of fruitive activities; ajam--a she-goat.

TRANSLATION

While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities.

PURPORT

Here Maharaja Yayati compares himself to a he-goat and Devayani to a she-goat and describes the nature of man and woman. Like a he-goat, a man searches for sense gratification, wandering here and there, and a woman without the shelter of a man or husband is like a she-goat that has fallen into a well. Without being cared for by a man, a woman cannot be happy. Indeed, she is just like a she-goat that has fallen into a well and is struggling for existence. Therefore a woman must take shelter of her father, as Devayani did when under the care of Sukracarya, and then the father must give the daughter in charity to a suitable man, or a suitable man should help the woman by placing her under the care of a husband. This is shown vividly by the life of Devayani. When King Yayati delivered Devayani from the well, she felt great relief and requested Yayati to accept her as his wife. But when Maharaja Yayati accepted Devayani, he became too attached and had sex life not only with her but with others, like Sarmistha. Yet still he was dissatisfied. Therefore one should retire by force from such family life as Yayati's. When one is fully convinced of the degrading nature of worldly family life, one should completely renounce this way of life, take sannyasa, and engage himself fully in the service of the Lord. Then one's life will be successful.

TEXT 4

TEXT

tasya uddharanopayam
bastah kami vicintayan
vyadhata tirtham uddhrtya
visanagrena rodhasi

SYNONYMS

tasyah--of the she-goat; uddharana-upayam--the means of deliverance (from the well); bastah--the he-goat; kami--having lusty desires; vicintayan--planning; vyadhata--executed; tirtham--a way to come out; uddhrtya--digging the earth; visana-agrena--by the point of the horns; rodhasi--at the edge of the well.

TRANSLATION

After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in such a way that she was able to come out very easily.

PURPORT

Attraction for woman is the impetus for economic development, housing and many other things meant for living comfortably in this material world. Digging up the earth to make a way out for the she-goat was a laborious task, but before accepting the she-goat, the he-goat underwent this labor. Aho grha-ksetra-sutapta-vittair janasya moho 'yam aham mameti. The union between male and female provides the impetus for gaining a nice apartment, a good income, children and friends. Thus one becomes entangled in this material world.

TEXTS 5-6

TEXT

sottirya kupat susroni
tam eva cakame kila
taya vrtam samudviksya
bahvyo 'jah kanta-kaminih

pivanam smasrulam prestham
midhvamsam yabha-kovidam
sa eko 'javrsas tasam
bahvinam rati-varadhanah
reme kama-graha-grasta
atmanam navabudhyata

SYNONYMS

sa--the she-goat; uttirya--getting out; kupat--from the well; susroni--possessing very nice hips; tam--unto the he-goat; eva--indeed; cakame--desired to get as her husband; kila--indeed; taya--by her; vrtam--accepted; samudviksya--seeing; bahvyah--many others; ajah--she-goats; kanta-kaminih--desiring to get the he-goat as their husband; pivanam--very stout and strong; smasrulam--having a very nice mustache and beard; prestham--first-class; midhvamsam--expert in discharging semen; yabha-kovidam--expert in the art of sexual intercourse; sah--that he-goat; ekah--alone; aja-vrsah--the hero of the goats; tasam--of all the she-goats; bahvinam--a great number; rati-varadhanah--could increase the lusty desire; reme--he enjoyed; kama-graha-grastah--being haunted by the ghost of lusty desire; atmanam--his own self; na--not; avabudhyata--could understand.

TRANSLATION

When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.

PURPORT

Materialists are certainly very much attracted by sexual intercourse. Yan maithunadi-grhamedhi-sukham hi tuccham. Although one becomes a grhastha, or householder, to enjoy sex life to his heart's content, one is never satisfied. Such a lusty materialist is like a goat, for it is said that if goats meant for slaughter get the opportunity, they enjoy sex before being killed. Human beings, however, are meant for self-realization.

tapo divyam putraka yena sattvam
suddhyed yasmad brahma-saukhyam tv anantam

Human life is meant for realization of the self, the spiritual soul within the body (dehino 'smin yatha dehe). A materialistic rascal does not know that he is not the body but a spiritual soul within the body. However, one should understand his real position and cultivate knowledge by which to get free from bodily entanglement. Like an unfortunate person who acts madly, haunted by ghosts, a materialist haunted by the ghost of lust forgets his real business so that he can enjoy so-called happiness in the bodily concept of life.

TEXT 7

TEXT

tam eva presthatamaya
ramamanam ajanyaya
vilokya kupa-samvigna
namrsyat basta-karma tat

SYNONYMS

tam--the he-goat; eva--indeed; presthatamaya--beloved; ramamanam--engaged in sexual activities; aja--the she-goat; anyaya--with another she-goat; vilokya--by seeing; kupa-samvigna--the she-goat who had fallen into the well; na--not; amrsyat--tolerated; basta-karma--the business of the goat; tat--that (sex is accepted here as the business of the goat).

TRANSLATION

When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities.

TEXT 8

TEXT

tam durhrdam suhrd-rupam
kaminam ksana-sauhrdam
indriyaramam utsrjya
svaminam dukkhita yayau

SYNONYMS

tam--him (the he-goat); durhrdam--cruel hearted; suhrt-rupam--pretending to be a friend; kaminam--very lusty; ksana-sauhrdam--having friendship for the time being; indriya-aramam--interested only in sense gratification or sensuality; utsrjya--giving up; svaminam--to her present husband, or to the former maintainer; dukkhita--being very much aggrieved; yayau--she left.

TRANSLATION

Aggrieved by her husband's behavior with another, the she-goat thought that the he-goat was not actually her friend but was hardhearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.

PURPORT

The word svaminam is significant. Svami means "caretaker" or "master." Devayani was cared for by Sukracarya before her marriage, and after her marriage she was cared for by Yayati, but here the word svaminam indicates that Devayani left the protection of her husband, Yayati, and returned to her former protector, Sukracarya. Vedic civilization recommends that a woman stay under the protection of a man. During childhood she should be cared for by her father, in youth by her husband, and in old age by a grown son. In any stage of life, a woman should not have independence.

TEXT 9

TEXT

so 'pi canugatah strainah
krpanas tam prasaditum
kurvann idavida-karam
nasaknot pathi sandhitum

SYNONYMS

sah--that he-goat; api--also; ca--also; anugatah--following the she-goat; strainah--hen pecked; krpanah--very poor; tam--her; prasaditum--to satisfy; kurvan--making; idavida-karam--an utterance in the language of the goats; na--not; asaknot--was able; pathi--on the road; sandhitum--to satisfy.

TRANSLATION

Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.

TEXT 10

TEXT

tasya tatra dvijah kascid
aja-svamy acchinad rusa
lambantam vrsanam bhuyah
sandadhe 'rthaya yogavit

SYNONYMS

tasya--of the he-goat; tatra--thereupon; dvijah--brahmana; kascit--some; aja-svami--the maintainer of another she-goat; acchinat--castrated, made effeminate; rusa--out of anger; lambantam--long; vrsanam--testicles; bhuyah--again; sandadhe--joined; arthaya--for self-interest; yoga-vit--expert in the power of mystic yoga.

TRANSLATION

The she-goat went to the residence of a brahmana who was the maintainer of another she-goat, and that brahmana angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the brahmana later rejoined them by the power of mystic yoga.

PURPORT

Here Sukracarya is figuratively described as the husband of another she-goat. This indicates that the relationship between husband and wife in any society, whether higher or lower than human society, is nothing but the same relationship between he-goat and she-goat, for the material relationship between man and woman is one of sex. Yan maithunadi-grhamedhi-sukham hi tuccham. Sukracarya was an acarya, or expert, in family affairs, which involve the transfer of semen from he-goat to she-goat, The words kascid aja-svami expressly indicate herein that Sukracarya was no better than Yayati, for both of them were interested in family affairs generated by sukra, or semen. Sukracarya first cursed Yayati to become old so that he could no longer indulge in sex, but when Sukracarya saw that Yayati's emasculation would make his own daughter a victim of punishment, he used his mystic power to restore Yayati's masculinity. Because he used his power of mystic yoga for family affairs and not to realize the Supreme Personality of Godhead, this exercise in the magic of yoga was no better than the affairs of he-goats and she-goats. Yogic power should properly be used to realize the Supreme Personality of Godhead. As the Lord Himself recommends in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."

TEXT 11

TEXT

sambaddha-vrsanah so 'pi
hy ajaya kupa-labdhaya
kalam bahu-titham bhadre
kamair nadyapi tusyati

SYNONYMS

sambaddha-vrsanah--rejoined with his testicles; sah--he; api--also; hi--indeed; ajaya--with the she-goat; kupa-labdhaya--whom he got from the well; kalam--for a time; bahu-titham--of a long, long duration; bhadre--O my dear wife; kamaih--with such lusty desires; na--not; adya api--even until now; tusyati--is satisfied.

TRANSLATION

My dear wife, when the he-goat had his testicles restored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied.

PURPORT

When one is bound by affection for one's wife, one is attached to sexual desires that are very difficult to overcome. Therefore, according to Vedic civilization, one must voluntarily leave his so-called home and go to the forest. Pancasordhvam vanam vrajet. Human life is meant for such tapasya, or austerity. By the austerity of voluntarily stopping sex life at home and going to the forest to engage in spiritual activities in the association of devotees, one achieves the actual purpose of human life.

TEXT 12

TEXT

tathaham krpanah subhru
bhavatyah prema-yantritah
atmanam nabhijanami
mohitas tava mayaya

SYNONYMS

tatha--exactly like the he-goat; aham--I; krpanah--a miser with no sense of the importance of life; su-bhru--O my wife, with beautiful eyebrows; bhavatyah--in your company; prema-yantritah--as if tied in love, although it is actually lust; atmanam--self-realization (what I am and what my duty is); na abhijanami--I could not realize even until now; mohitah--being bewildered; tava--your; mayaya--by the materially attractive feature.

TRANSLATION

O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.

PURPORT

If one remains a victim of the so-called beauty of his wife, his family life is nothing but a dark well. Hitvatma-patam grham andha-kupam. Existence in such a dark well is certainly suicidal. If one wants relief from the miserable condition of material life, one must voluntarily give up his lusty relationship with his wife; otherwise there is no question of self-realization. Unless one is extremely advanced in spiritual consciousness, household life is nothing but a dark well in which one commits suicide. Prahlada Maharaja therefore recommended that in due

time, at least after one's fiftieth year, one must give up household life and go to the forest. Vanam gato yad dharim asrayeta. There one should seek shelter at the lotus feet of Hari.

TEXT 13

TEXT

yat prthivyaṃ vrihi-yavam
hiranyam pasavaḥ striyaḥ
na duhyanti manah-ṛitiṃ
pumsaḥ kama-hatasya te

SYNONYMS

yat--what; prthivyaṃ--within this world; vrihi--food grains, rice; yavam--barley; hiranyam--gold; pasavaḥ--animals; striyaḥ--wives or other women; na duhyanti--do not give; manah-ṛitiṃ--satisfaction of the mind; pumsaḥ--to a person; kama-hatasya--because of being victimized by lusty desires; te--they.

TRANSLATION

A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him.

PURPORT

Improvement of one's economic condition is the aim and object of a materialist, but there is no end to this material advancement, for if one cannot control his lusty desires, he will never be pleased, even if he gets all the material wealth of the world. In this age we see much material improvement, but still people are struggling to get more and more material opulence. Manah sasthanindriyani prakṛti-sthani karsati. Although every living entity is a part of the Supreme Being, because of lusty desires one continuously struggles for so-called betterment of one's economic condition. To have a satisfied mind, one must give up his heart disease of lusty desires. This can be done only when one is Kṛṣṇa conscious.

bhaktim param bhagavati pratilabhya kamam
hrd-rogam asv apahinoty acirena dhirah

(Bhag. 10.33.39)

If one becomes Kṛṣṇa conscious, then he can give up this heart disease; otherwise this disease of lusty desires will continue, and one cannot have peace in his mind.

TEXT 14

TEXT

na jatu kamah kamanam
upabhogena samyati
haviṣa kṛṣṇa-vartmeva
bhuya evabhivardhate

SYNONYMS

na--not; jatu--at any time; kamah--lusty desires; kamanam--of persons who are very lusty; upabhogena--by enjoyment of lusty desires; samyati--can be pacified; havisa--by supplying butter; krsna-vartma--fire; iva--like; bhuyah--again and again; eva--indeed; abhivardhate--increases more and more.

TRANSLATION

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

PURPORT

One may have enough money and enough resources to satisfy the senses but still not be satisfied, for the endeavor to stop lusty desires by enjoying can never be successful. The example given here is very appropriate. One cannot stop a blazing fire by trying to extinguish it with butter.

TEXT 15

TEXT

yada na kurute bhavam
sarva-bhutesv amangalam
sama-drstes tada pumsah
sarvah sukhamaya disah

SYNONYMS

yada--when; na--not; kurute--does; bhavam--a different attitude of attachment or envy; sarva-bhutesu--to all living entities; amangalam--inauspicious; sama-drsteh--because of being equipoised; tada--at that time; pumsah--of the person; sarvah--all; sukha-mayah--in a happy condition; disah--directions.

TRANSLATION

When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.

PURPORT

Prabodhananda Sarasvati said, visvam purna-sukhayate: when one becomes Krsna conscious by the mercy of Lord Caitanya, for him the entire world appears happy, and he has nothing for which to hanker. On the brahma-bhuta stage, or the platform of spiritual realization, there is no lamentation and no material hankering (na socati na kanksati). As long as one lives in the material world, actions and reactions will continue, but when one is unaffected by such material actions and reactions, he is to be considered free from the danger of being victimized by material desires. The symptoms of those who are satiated with lusty desires are described in this verse. As explained by Srila Visvanatha Cakravarti

Thakura, when one is not envious even of his enemy, does not expect honor from anyone, but instead desires all well-being even for his enemy, he is understood to be a paramahansa, one who has fully subdued the lusty desires for sense gratification.

TEXT 16

TEXT

ya dustyaja durmatibhir
jiryato ya na jiryate
tam trsnam duhkha-nivaham
sarma-kamo drutam tyajet

SYNONYMS

ya--that which; dustyaja--extremely difficult to give up; durmatibhih--by persons too attached to material enjoyment; jiryatah--even by one who is an invalid because of old age; ya--that which; na--not; jiryate--is vanquished; tam--such; trsnam--desire; duhkha-nivaham--which is the cause of all tribulations; sarma-kamah--a person desiring his own happiness; drutam--very soon; tyajet--should give up.

TRANSLATION

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

PURPORT

We have actually seen, especially in the Western countries, that men who have reached more than eighty years of age still go to nightclubs and pay heavy fees to drink wine and associate with women. Although such men are too old to enjoy anything, their desires have not ceased. Time deteriorates even the body itself, which is the medium for all sensual satisfaction, but even when a man becomes old and invalid, his desires are strong enough to dictate that he go here and there to satisfy the desires of his senses. Therefore, by the practice of bhakti-yoga, one should give up his lusty desires. As explained by Sri Yamunacarya:

yadavadhi mama cetah krsna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
tadavadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu-nisthivanam ca

When one is Krsna conscious, he gets more and more happiness by discharging duties for Krsna. Such a person spits on sense gratification, especially that of sexual enjoyment. An experienced, advanced devotee is no longer interested in sex life. The strong desire for sex can be subdued only by advancement in Krsna consciousness.

TEXT 17

TEXT

matra svasra duhitra va
naviviktasano bhavet
balavan indriya-gramo
vidvamsam api karsati

SYNONYMS

matra--with one's mother; svasra--with one's sister; duhitra--with one's own daughter; va--either; na--not; avivikta-asanah--seated closely on one seat; bhavet--one should be; balavan--very strong; indriya-gramah--the group of senses; vidvamsam--the very learned and advanced person; api--even; karsati--agitates.

TRANSLATION

One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

PURPORT

Learning the etiquette of how to deal with women does not free one from sexual attraction. As specifically mentioned herewith, such attraction is possible even with one's mother, sister or daughter. Generally, of course, one is not sexually attracted to his mother, sister or daughter, but if one allows himself to sit very close to such a woman, one may be attracted. This is a psychological fact. It may be said that one is liable to be attracted if he is not very advanced in civilized life; however, as specifically mentioned here, vidvamsam api karsati: even if one is highly advanced, materially or spiritually, he may be attracted by lusty desires. The object of attraction may even be one's mother, sister or daughter. Therefore, one should be extremely careful in dealings with women. Sri Caitanya Mahaprabhu was most strict in such dealings, especially after He accepted the sannyasa order. Indeed, no woman could come near Him to offer Him respect. Again, one is warned herewith that one should be extremely careful in dealings with women. A brahmachari is forbidden even to see the wife of his spiritual master if she happens to be young. The wife of the spiritual master may sometimes take some service from the disciple of her husband, as she would from a son, but if the wife of the spiritual master is young, a brahmachari is forbidden to render service to her.

TEXT 18

TEXT

purnam varsa-sahasram me
visayan sevato 'sakrt
tathapi canusavanam
trsna tesupajayate

SYNONYMS

purnam--completely; varsa-sahasram--one thousand years; me--my; visayan--sense gratification; sevatah--enjoying; asakrt--without cessation, continuously; tatha api--still; ca--indeed; anusavanam--more and more; trsna--lusty desires; tesu--in sense gratification; upajayate--are increased.

TRANSLATION

I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily.

PURPORT

Maharaja Yayati is explaining, in terms of his actual experience, how strong are sexual desires, even in old age.

TEXT 19

TEXT

tasmad etam aham tyaktva
brahmany adhyaya manasam
nirdvandvo nirahankaras
carisyami mrgaih saha

SYNONYMS

tasmad--therefore; etam--such strong desires for lusty affairs; aham--I; tyaktva--giving up; brahmani--upon the Supreme Absolute Truth; adhyaya--fixing; manasam--the mind; nirdvandvah--without duality; nirahankarah--without an identity of false prestige; carisyami--I shall loiter or wander in the forest; mrgaih saha--with the forest animals.

TRANSLATION

Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

PURPORT

To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires, one's mind cannot be freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. pancasordhvam vanam vrajet. After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vrndavana, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vrndavana. Cultivating Krsna consciousness in Vrndavana is the best means of being liberated from material bondage, for in Vrndavana one can automatically meditate upon Krsna. Vrndavana has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Radha-Krsna or Krsna-Balarama and meditate upon this form. As expressed here by the words brahmany adhyaya, one should concentrate one's mind upon the Supreme Lord, Parabrahman. This Parabrahman is Krsna, as confirmed by Arjuna in Bhagavad-gita (param brahma param dhama pavitram paramam bhavan). Krsna and His abode, Vrndavana, are not different. Sri Caitanya Mahaprabhu said, aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam. Vrndavana is as good as Krsna. Therefore, if one somehow or other gets the opportunity

to live in Vrndavana, and if one is not a pretender but simply lives in Vrndavana and concentrates his mind upon Krsna, one is liberated from material bondage. One's mind is not purified, however, even in Vrndavana, if one is agitated by lusty desires. One should not live in Vrndavana and commit offenses, for a life of offenses in Vrndavana is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vrndavana, and they are concerned with their sexual desires. Men who have gone to Vrndavana but who still hanker for sex should immediately leave Vrndavana and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vrndavana to satisfy their sexual desires, but they are certainly no better than the monkeys and hogs. Those who are under the control of maya, and specifically under the control of lusty desires, are called maya-mrga. Indeed, everyone in the conditional stage of material life is a maya-mrga. It is said, maya-mrgam dayitayepsitam anvadhavad: Sri Caitanya Mahaprabhu took sannyasa to show His causeless mercy to the maya-mrgas, the people of this material world, who suffer because of lusty desires. One should follow the principles of Sri Caitanya Mahaprabhu and always think of Krsna in full Krsna consciousness. Then one will be eligible to live in Vrndavana, and his life will be successful.

TEXT 20

TEXT

drstam srutam asad buddhva
 nanudhyayen na sandiset
 samsrtim catma-nasam ca
 tatra vidvan sa atma-drk

SYNONYMS

drstam--the material enjoyment we experience in our present life;
 srutam--material enjoyment as promised to the fruitive workers for future happiness (either in this life or in the next, in the heavenly planets and so on); asat--all temporary and bad; buddhva--knowing; na--not; anudhyayet--one should even think of; na--nor; sandiset--should actually enjoy; samsrtim--prolongation of material existence; ca--and; atma-nasam--forgetfulness of one's own constitutional position; ca--as well as; tatra--in such a subject matter; vidvan--one who is completely aware; sah--such a person; atma-drk--a self-realized soul.

TRANSLATION

One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

PURPORT

The living entity is a spiritual soul, and the material body is his encagement. This is the beginning of spiritual understanding.

dehino 'smin yatha dehe

kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) The real mission of human life is to get free from encagement in the material body. Therefore Krsna descends to teach the conditioned soul about spiritual realization and how to become free from material bondage. Yada yada hi dharmasya glanir bhavati bhārata. The words dharmasya glanir mean "pollution of one's existence." Our existence is now polluted, and it must be purified (sattvam suddhyet). The human life is meant for this purification, not for thinking of happiness in terms of the external body, which is the cause of material bondage. Therefore, in this verse, Maharaja Yayati advises that whatever material happiness we see and whatever is promised for enjoyment is all merely flickering and temporary. Abrahma-bhuvanā lokah punar avartino 'rjuna. Even if one is promoted to Brahmāloka, if one is not freed from material bondage one must return to this planet earth and continue in the miserable condition of material existence (bhutva bhutva praliyate). One should always keep this understanding in mind so as not to be allured by any kind of sense enjoyment, in this life or in the next. One who is fully aware of this truth is self-realized (sa atma-drk), but aside from him, everyone suffers in the cycle of birth and death (mrtyu-samsara-vartmani). This understanding is one of true intelligence, and anything contrary to this is but a cause of unhappiness. Krsna-bhakta--niskama, ataeva 'santa.' Only a Krsna conscious person, who knows the aim and object of life, is peaceful. All others, whether karmis, jnanis or yogis, are restless and cannot enjoy real peace.

TEXT 21

TEXT

ity uktva nahuso jayam
tadiyam purave vayah
dattva sva-jarasam tasmad
adade vigata-sprhah

SYNONYMS

iti uktva--saying this; nahusah--Maharaja Yayati, the son of King Nahusa; jayam--unto his wife, Devayani; tadiyam--his own; purave--unto his son Puru; vayah--youth; dattva--delivering; sva-jarasam--his own invalidity and old age; tasmad--from him; adade--took back; vigata-sprhah--being freed from all material lusty desires.

TRANSLATION

Sukadeva Gosvami said: After speaking in this way to his wife, Devayani, King Yayati, who was now free from all material desires, called his youngest son, Puru, and returned Puru's youth in exchange for his own old age.

TEXT 22

TEXT

disi daksina-purvasyam
druhyum daksinato yadum
praticyam turvasum cakra
udicyam anum isvaram

SYNONYMS

disi--in the direction; daksina-purvasyam--southeast; druhyum--his son named Druhyu; daksinatah--in the southern side of the world; yadum--Yadu; praticyam--in the western side of the world; turvasum--his son known as Turvasu; cakre--he made; udicyam--in the northern side of the world; anum--his son named Anu; isvaram--the King.

TRANSLATION

King Yayati gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom.

TEXT 23

TEXT

bhu-mandalasya sarvasya
purum arhattamam visam
abhisicyagrajams tasya
vase sthapyaya vanam yayau

SYNONYMS

bhu-mandalasya--of the entire planet earth; sarvasya--of all wealth and riches; purum--his youngest son, Puru; arhat-tamam--the most worshipable person, the king; visam--of the citizens or the subjects of the world; abhisicya--crowning on the throne of the emperor; agrajan--all his elder brothers, beginning from Yadu; tasya--of Puru; vase--under the control; sthapyaya--establishing; vanam--in the forest; yayau--he went away.

TRANSLATION

Yayati enthroned his youngest son, Puru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Puru, under Puru's control.

TEXT 24

TEXT

asevitam varsa-pugan
sad-vargam visayesu sah
ksanena mumuce nidam
jata-paksa iva dvijah

SYNONYMS

asevitam--being always engaged in; varsa-pugan--for many, many years; sat-vargam--the six senses, including the mind; visayesu--in sense

enjoyment; sah--King Yayati; ksanena--within a moment; mumuce--gave up;
nidam--nest; jata-paksah--one that has grown its wings; iva--like;
dvijah--a bird.

TRANSLATION

Having enjoyed sense gratification for many, many years, O King Pariksit, Yayati was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.

PURPORT

That Maharaja Yayati was immediately liberated from the bondage of conditioned life is certainly astonishing. But the example given herewith is appropriate. A tiny baby bird, dependent fully on its father and mother even to eat, suddenly flies away from the nest when its wings have grown. Similarly, if one fully surrenders to the Supreme Personality of Godhead, one is immediately liberated from the bondage of conditioned life, as promised by the Lord Himself (aham tvam sarva-papebhyo moksaisyami). As stated in Srimad-Bhagavatam (2.4.18):

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah

"Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Lord Visnu is so powerful that He can deliver anyone at once if He is pleased to do so. And Lord Visnu, the Supreme Personality of Godhead, Krsna, can be pleased immediately if we accept His order by surrendering unto Him, as Maharaja Yayati did. Maharaja Yayati was eager to serve Vasudeva, Krsna, and therefore as soon as he wanted to renounce material life, Lord Vasudeva helped him. We must therefore be very sincere in surrendering ourselves unto the lotus feet of the Lord. Then we can immediately be liberated from all the bondage of conditioned life. This is clearly expressed in the next verse.

TEXT 25

TEXT

sa tatra nirmukta-samasta-sanga
atmanubhutyā vidhuta-trilingah
pare 'male brahmani vasudeve
lebhe gatim bhagavatim pratitah

SYNONYMS

sah--Maharaja Yayati; tatra--upon doing this; nirmukta--was immediately liberated from; samasta-sangah--all contamination; atmanubhutyā--simply by understanding his constitutional position; vidhuta--was cleansed of; tri-lingah--the contamination caused by the three modes of material nature (sattva-guna, rajo-guna and tamo-guna); pare--unto the Transcendence; amale--without material contact; brahmani--the Supreme

Lord; vasudeve--Vasudeva, Krsna, the Absolute Truth, Bhagavan; lebhe--
achieved; gatim--the destination; bhagavatim--as an associate of the
Supreme personality of Godhead; pratitah--famous.

TRANSLATION

Because King Yayati completely surrendered unto the Supreme
Personality of Godhead, Vasudeva, he was freed from all contamination of
the material modes of nature. Because of his self-realization, he was
able to fix his mind upon the Transcendence [Parabrahman, Vasudeva], and
thus he ultimately achieved the position of an associate of the Lord.

PURPORT

The word vidhuta, meaning "cleansed," is very significant. Everyone in
this material world is contaminated (karanam guna-sango 'sya). Because we
are in a material condition, we are contaminated either by sattva-guna,
by rajo-guna or by tamo-guna. Even if one becomes a qualified brahmana in
the mode of goodness (sattva-guna), he is still materially contaminated.
One must come to the platform of suddha-sattva, transcending the sattva-
guna. Then one is vidhuta-trilinga, cleansed of the contamination caused
by the three modes of material nature. This is possible by the mercy of
Krsna. As stated in Srimad-Bhagavatam (1.2.17):

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt-satam

"Sri Krsna, the personality of Godhead, who is the Paramatma
[Supersoul] in everyone's heart and the benefactor of the truthful
devotee, cleanses desire for material enjoyment from the heart of the
devotee who has developed the urge to hear His messages, which are in
themselves virtuous when properly heard and chanted." A person trying to
be perfectly Krsna conscious by hearing the words of Krsna from Srimad-
Bhagavatam or Bhagavad-gita certainly has all the dirty things cleansed
from the core of his heart. Caitanya Mahaprabhu also says, ceto-darpana-
marjanam: the process of hearing and chanting the glories of the Supreme
Lord washes away the dirty things accumulated in the core of the heart.
As soon as one is freed from all the dirt of material contamination, as
Maharaja Yayati was, one's original position as an associate of the Lord
is revealed. This is called svarupa-siddhi, or personal perfection.

TEXT 26

TEXT

srutva gatham devayani
mene prastobham atmanah
stri-pumsah sneha-vaiklavyat
parihasam iveritam

SYNONYMS

srutva--hearing; gatham--the narration; devayani--Queen Devayani, the
wife of Maharaja Yayati; mene--understood; prastobham atmanah--when
instructed for her self-realization; stri-pumsah--between the husband and
wife; sneha-vaiklavyat--from an exchange of love and affection;

parihasam--a funny joke or story; iva--like; iritam--spoken (by Maharaja Yayati).

TRANSLATION

When Devayani heard Maharaja Yayati's story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.

PURPORT

When one actually awakens from material life, one understands his real position as an eternal servant of Krsna. This is called liberation. Muktir hitvanyatha rupam svarupena vyavasthitih (Bhag. 2.10.6). Under the influence of maya, everyone living in this material world thinks that he is the master of everything (ahankara-vimudhatma kartaham iti manyate). One thinks that there is no God or controller and that one is independent and can do anything. This is the material condition, and when one awakens from this ignorance, he is called liberated. Maharaja Yayati had delivered Devayani from the well, and finally, as a dutiful husband, he instructed her with the story about the he-goat and she-goat and thus delivered her from the misconception of material happiness. Devayani was quite competent to understand her liberated husband, and therefore she decided to follow him as his faithful wife.

TEXTS 27-28

TEXT

sa sannivasam suhrdam
prapayam iva gacchatam
vijnayesvara-tantranam
maya-viracitam prabhoh

sarvatra sangam utsrjya
svapnaupamyena bhargavi
krsne manah samavesya
vyadhunol lingam atmanah

SYNONYMS

sa--Devayani; sannivasam--living in the association; suhrdam--of friends and relatives; prapayam--in a place where water is supplied; iva--like; gacchatam--of tourists on a program for going from one place to another; vijnaya--understanding; isvara-tantranam--under the influence of the rigid laws of nature; maya-viracitam--the laws enforced by maya, the illusory energy; prabhoh--of the Supreme Personality of Godhead; sarvatra--everywhere in this material world; sangam--association; utsrjya--giving up; svapna-aupamyena--by the analogy of a dream; bhargavi--Devayani, the daughter of Sukracarya; krsne--unto Lord Krsna; manah--complete attention; samavesya--fixing; vyadhunot--gave up; lingam--the gross and subtle bodies; atmanah--of the soul.

TRANSLATION

Thereafter, Devayani, the daughter of Sukracarya, understood that the materialistic association of husband, friends and relatives is like the

association in a hotel full of tourists. The relationships of society, friendship and love are created by the maya of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Krsna, Devayani gave up her imaginary position in the material world. Completely fixing her mind upon Krsna, she achieved liberation from the gross and subtle bodies.

PURPORT

One should be convinced that he is a spirit soul, part and parcel of the Supreme Brahman, Krsna, but has somehow or other been entrapped by the material coverings of the gross and subtle bodies, consisting of earth, water, fire, air, ether, mind, intelligence and false ego. One should know that the association of society, friendship, love, nationalism, religion and so on are nothing but creations of maya. One's only business is to become Krsna conscious and render service unto Krsna as extensively as possible for a living being. In this way one is liberated from material bondage. By the grace of Krsna, Devayani attained this state through the instructions of her husband.

TEXT 29

TEXT

namas tubhyam bhagavate
vasudevaya vedhase
sarva-bhutadhivasaya
santaya brhate namah

SYNONYMS

namah--I offer my respectful obeisances; tubhyam--unto You; bhagavate--the Supreme Personality of Godhead; vasudevaya--Lord Vasudeva; vedhase--the creator of everything; sarva-bhuta-adhivasaya--present everywhere (within the heart of every living entity and within the atom also); santaya--peaceful, as if completely inactive; brhate--the greatest of all; namah--I offer my respectful obeisances.

TRANSLATION

O Lord Vasudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

PURPORT

How Devayani became self-realized by the grace of her great husband, Maharaja Yayati, is described here. Describing such realization is another way of performing the bhakti process.

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him--these nine processes are accepted as pure devotional service." (Bhag. 7.5.23) sravanam kirtanam, hearing and chanting, are especially important. By hearing from her husband about the greatness of Lord Vasudeva, Devayani certainly became convinced and surrendered herself unto the lotus feet of the Lord (om namo bhagavate vasudevaya). This is knowledge. Bahunam janmanam ante jnanavan mam prapadyate. Surrender to Vasudeva is the result of hearing about Him for many, many births. As soon as one surrenders unto Vasudeva, one is liberated immediately. Because of her association with her great husband, Maharaja Yayati, Devayani became purified, adopted the means of bhakti-yoga, and thus became liberated. Thus end the Bhaktivedanta purports of the Ninth Canto, Nineteenth Chapter, of the Srimad-Bhagavatam, entitled "King Yayati Achieves Liberation."

Chapter Twenty
The Dynasty of Puru

This chapter describes the history of Puru and his descendant Dusmanta. The son of Puru was Janamejaya, and his son was Pracinvan. The sons and grandsons in the line of Pracinvan, one after another, were Pravira, Manusyu, Carupada, Sudyu, Bahugava, Samyati, Ahamyati and Raudrasva. Raudrasva had ten sons--Rteyu, Kakseyu, Sthandileyu, Krteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrteyu and Vaneyu. The son of Rteyu was Rantinava, who had three sons--Sumati, Dhruva and Apratiratha. The son of Apratiratha was Kanva, and Kanva's son was Medhatithi. The sons of Medhatithi, headed by Praskanna, were all brahmanas. The son of Rantinava named Sumati had a son named Rebhi, and his son was Dusmanta.

While hunting in the forest, Dusmanta once approached the asrama of Maharshi Kanva, where he saw an extremely beautiful woman and became attracted to her. That woman was the daughter of Visvamitra, and her name was Sakuntala. Her mother was Menaka, who had left her in the forest, where Kanva Muni found her. Kanva Muni brought her to his asrama, where he raised and maintained her. When Sakuntala accepted Maharaja Dusmanta as her husband, he married her according to the gandharva-vidhi. Sakuntala later became pregnant by her husband, who left her in the asrama of Kanva Muni and returned to his kingdom.

In due course of time, Sakuntala gave birth to a Vaisnava son, but Dusmanta, having returned to the capital, forgot what had taken place. Therefore, when Sakuntala approached him with her newly born child, Maharaja Dusmanta refused to accept them as his wife and son. Later, however, after a mysterious omen, the King accepted them. After Maharaja Dusmanta's death, Bharata, the son of Sakuntala, was enthroned. He performed many great sacrifices, in which he gave great riches in charity to the brahmanas. This chapter ends by describing the birth of Bharadvaja and how Maharaja Bharata accepted Bharadvaja as his son.

TEXT 1

TEXT

sri-badarayanir uvaca
puror vamsam pravaksyami
yatra jato 'si bhārata
yatra rajarsayo vamsya

brahma-vamsyas ca jajnire

SYNONYMS

sri-badarayanih uvaca--Sri Sukadeva Gosvami said; puroh vamsam--the dynasty of Maharaja Puru; pravaksyami--now I shall narrate; yatra--in which dynasty; jatah asi--you were born; bharata--O Maharaja Pariksit, descendant of Maharaja Bharata; yatra--in which dynasty; raja-rsayah--all the kings were saintly; vamsyah--one after another; brahma-vamsyah--many brahmana dynasties; ca--also; jajnire--grew up.

TRANSLATION

Sukadeva Gosvami said: O Maharaja Pariksit, descendant of Maharaja Bharata, I shall now describe the dynasty of Puru, in which you were born, in which many saintly kings appeared, and from which many dynasties of brahmanas began.

PURPORT

There are many historical instances by which we can understand that from ksatriyas many brahmanas have been born and that from brahmanas many ksatriyas have been born. The Lord Himself says in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." Therefore, regardless of the family in which one takes birth, when one is qualified with the symptoms of a particular section, he is to be described accordingly. Yal-laksanam proktam. One's place in the varna divisions of society is determined according to one's symptoms or qualities. This is maintained everywhere in the sastra. Birth is a secondary consideration; the first consideration is one's qualities and activities.

TEXT 2

TEXT

janamejayo hy abhut puroh
pracinvams tat-sutas tatah
praviro 'tha manusyur vai
tasmac carupado 'bhavat

SYNONYMS

janamejayah--King Janamejaya; hi--indeed; abhut--appeared; puroh--from Puru; pracinvan--Pracinvan; tat--his (Janamejaya's); sutah--son; tatah--from him (Pracinvan); pravirah--Pravira; atha--thereafter; manusyuh--Pravira's son Manusyu; vai--indeed; tasmac--from him (Manusyu); carupadah--King Carupada; abhavat--appeared.

TRANSLATION

King Janamejaya was born of this dynasty of Puru. Janamejaya's son was Pracinvan, and his son was Pravira. Thereafter, Pravira's son was Manusyu, and from Manusyu came the son named Carupada.

TEXT 3

TEXT

tasya sudyur abhut putras
tasmad bahugavas tatah
samyatis tasyahamyati
raudrasvas tat-sutah smrtah

SYNONYMS

tasya--of him (Carupada); sudyuh--by the name Sudyu; abhut--appeared;
putrah--a son; tasmad--from him (Sudyu); bahugavah--a son named Bahugava;
tatah--from him; samyatih--a son named Samyati; tasya--and from him;
ahamyatih--a son named Ahamyati; raudrasvah--Raudrasva; tat-sutah--his
son; smrtah--well known.

TRANSLATION

The son of Carupada was Sudyu, and the son of Sudyu was Bahugava.
Bahugava's son was Samyati. From Samyati came a son named Ahamyati, from
whom Raudrasva was born.

TEXTS 4-5

TEXT

rteyus tasya kakseyuh
sthandileyuh krteyukah
jaleyuh sannateyus ca
dharma-satya-vrateyavah

dasaite 'psarasah putra
vaneyus cavamah smrtah
ghrtacyam indriyaniva
mukhyasya jagad-atmanah

SYNONYMS

rteyuh--Rteyu; tasya--of him (Raudrasva); kakseyuh--Kakseyu;
sthandileyuh--Sthandileyu; krteyukah--Krtayuka; jaleyuh--Jaleyu;
sannateyuh--Sannateyu; ca--also; dharma--Dharmeyu; satya--Satyeyu;
vrateyavah--and Vrateyu; dasa--ten; ete--all of them; apsarasah--born of
an Apsara; putrah--sons; vaneyuh--the son named Vaneyu; ca--and; avamah--
the youngest; smrtah--known; ghrtacyam--Ghrtaci; indriyani iva--exactly
like the ten senses; mukhyasya--of the living force; jagat-atmanah--the
living force of the entire universe.

TRANSLATION

Raudrasva had ten sons, named Rteyu, Kakseyu, Sthandileyu, Krtayuka,
Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. Of these ten
sons, Vaneyu was the youngest. As the ten senses, which are products of
the universal life, act under the control of life, these ten sons of
Raudrasva acted under Raudrasva's full control. All of them were born of
the Apsara named Ghrtaci.

TEXT 6

TEXT

rteyo rantinavo 'bhut
trayas tasyatmaja nrpa
sumatir dhruvo 'pratirathah
kanvo 'pratirathatmajah

SYNONYMS

rteyoh--from the son named Rteyu; rantinavah--the son named Rantinava;
abhut--appeared; trayah--three; tasya--his (Rantinava's); atmajah--sons;
nrpa--O King; sumatih--Sumati; dhruvah--Dhruva; apratirathah--
Apratiratha; kanvah--Kanva; apratiratha-atmajah--the son of Apratiratha.

TRANSLATION

Rteyu had a son named Rantinava, who had three sons, named Sumati,
Dhruva and Apratiratha. Apratiratha had only one son, whose name was
Kanva.

TEXT 7

TEXT

tasya medhatithis tasmat
praskannadya dvijatayah
putro 'bhut sumate rebhir
dusmantas tat-suto matah

SYNONYMS

tasya--of him (Kanva); medhatithih--a son named Medhatithi; tasmat--
from him (Medhatithi); praskanna-adyah--sons headed by Praskanna;
dvijatayah--all brahmanas; putrah--a son; abhut--there was; sumateh--from
Sumati; rebhih--Rebhi; dusmantah--Maharaja Dusmanta; tat-sutah--the son
of Rebhi; matah--is well-known.

TRANSLATION

The son of Kanva was Medhatithi, whose sons, all brahmanas, were
headed by Praskanna. The son of Rantinava named Sumati had a son named
Rebhi. Maharaja Dusmanta is well known as the son of Rebhi.

TEXTS 8-9

TEXT

dusmanto mrgayam yatah
kanvasrama-padam gatah
tatrasinam sva-prabhaya
mandayantim ramam iva

vilokya sadyo mumuhe
deva-mayam iva striyam
babhase tam vararoham
bhataih katipayair vrtah

SYNONYMS

dusmantah--Maharaja Dusmanta; mrgayam yatah--when he went hunting; kanva-asrama-padam--to the residence of Kanva; gatah--he came; tatra--there; asinam--a woman sitting; sva-prabhaya--by her own beauty; mandyantim--illuminating; ramam iva--exactly like the goddess of fortune; vilokya--by observing; sadyah--immediately; mumuhe--he became enchanted; deva-mayam iva--exactly like the illusory energy of the Lord; striyam--a beautiful woman; babhase--he addressed; tam--her (the woman); vara-aroham--who was the best of beautiful women; bhataih--by soldiers; katipayaih--a few; vrtah--surrounded.

TRANSLATION

Once when King Dusmanta went to the forest to hunt and was very much fatigued, he approached the residence of Kanva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the entire asrama by her effulgence. The King was naturally attracted by her beauty, and therefore he approached her, accompanied by some of his soldiers, and spoke to her.

TEXT 10

TEXT

tad-darsana-pramuditah
sannivrtta-parisramah
papraccha kama-santaptah
prahasan slaksnaya gira

SYNONYMS

tad-darsana-pramuditah--being very much enlivened by seeing the beautiful woman; sannivrtta-parisramah--being relieved of the fatigue of the hunting excursion; papraccha--he inquired from her; kama-santaptah--being agitated by lusty desires; prahasan--in a joking mood; slaksnaya--very beautiful and pleasing; gira--with words.

TRANSLATION

Seeing the beautiful woman, the King was very much enlivened, and the fatigue of his hunting excursion was relieved. He was of course very much attracted because of lusty desires, and thus he inquired from her as follows, in a joking mood.

TEXT 11

TEXT

ka tvam kamala-patraksi
kasyasi hrdayan-game
kim svic cikirsitam tatra
bhavatyā nirjane vane

SYNONYMS

ka--who; tvam--are you; kamala-patra-aksi--O beautiful woman with eyes like the petals of a lotus; kasya asi--with whom are you related; hrdayam-game--O most beautiful one, pleasing to the heart; kim svit--what

kind of business; cikirsitam--is being thought of; tatra--there;
bhavatyah--by you; nirjane--solitary; vane--in the forest.

TRANSLATION

O beautiful lotus-eyed woman, who are you? Whose daughter are you?
What purpose do you have in this solitary forest? Why are you staying
here?

TEXT 12

TEXT

vyaktam rajanya-tanayam
vedmy aham tvam sumadhyame
na hi cetah pauravanam
adharme ramate kvacit

SYNONYMS

vyaktam--it appears; rajanya-tanayam--the daughter of a ksatriya;
vedmi--can realize; aham--I; tvam--your good self; su-madhyame--O most
beautiful; na--not; hi--indeed; cetah--the mind; pauravanam--of persons
who have taken birth in the Puru dynasty; adharme--in irreligion; ramate--
enjoys; kvacit--at any time.

TRANSLATION

O most beautiful one, it appears to my mind that you must be the
daughter of a ksatriya. Because I belong to the Puru dynasty, my mind
never endeavors to enjoy anything irreligiously.

PURPORT

Maharaja Dusmanta indirectly expressed his desire to marry Sakuntala,
for she appeared to his mind to be the daughter of some ksatriya king.

TEXT 13

TEXT

sri-sakuntalovaca
visvamitratmajaivaham
tyakta menakaya vane
vedaitad bhagavan kanvo
vira kim karavama te

SYNONYMS

sri-sakuntala uvaca--Sri Sakuntala replied; visvamitra-atmaja--the
daughter of Visvamitra; eva--indeed; aham--I (am); tyakta--left;
menakaya--by Menaka; vane--in the forest; veda--knows; etat--all these
incidents; bhagavan--the most powerful saintly person; kanvah--Kanva
Muni; vira--O hero; kim--what; karavama--can I do; te--for you.

TRANSLATION

Sakuntala said: I am the daughter of Visvamitra. My mother, Menaka, left me in the forest. O hero, the most powerful saint Kanva Muni knows all about this. Now let me know, how may I serve you?

PURPORT

Sakuntala informed Maharaja Dusmanta that although she never saw or knew her father or mother, Kanva Muni knew everything about her, and she had heard from him that she was the daughter of Visvamitra and that her mother was Menaka, who had left her in the forest.

TEXT 14

TEXT

asyatam hy aravindaksa
grhyatam arhanam ca nah
bhujyatam santi nivara
usyatam yadi rocate

SYNONYMS

asyatam--please come sit here; hi--indeed; aravinda-aksa--O great hero with eyes like the petals of a lotus; grhyatam--please accept; arhanam--humble reception; ca--and; nah--our; bhujyatam--please eat; santi--what there is in stock; nivarah--nivara rice; usyatam--stay here; yadi--if; rocate--you so desire.

TRANSLATION

O King with eyes like the petals of a lotus, kindly come sit down and accept whatever reception we can offer. We have a supply of nivara rice that you may kindly take. And if you so desire, stay here without hesitation.

TEXT 15

TEXT

sri-dusmanta uvaca
upapannam idam subhru
jatayah kusikanvaye
svayam hi vrnute rajnam
kanyakah sadrsam varam

SYNONYMS

sri-dusmantah uvaca--King Dusmanta replied; upapannam--just befitting your position; idam--this; su-bhru--O Sakuntala, with beautiful eyebrows; jatayah--because of your birth; kusika-anvaye--in the family of Visvamitra; svayam--personally; hi--indeed; vrnute--select; rajnam--of a royal family; kanyakah--daughters; sadrsam--on an equal level; varam--husbands.

TRANSLATION

King Dusmanta replied: O Sakuntala, with beautiful eyebrows, you have taken your birth in the family of the great saint Visvamitra, and your

reception is quite worthy of your family. Aside from this, the daughters of a king generally select their own husbands.

PURPORT

In her reception of Maharaja Dusmanta, Sakuntala clearly said, "Your Majesty may stay here, and you may accept whatever reception I can offer." Thus she indicated that she wanted Maharaja Dusmanta as her husband. As far as Maharaja Dusmanta was concerned, he desired Sakuntala as his wife from the very beginning, as soon as he saw her, so the agreement to unite as husband and wife was natural. To induce Sakuntala to accept the marriage, Maharaja Dusmanta reminded her that as the daughter of a king she could select her husband in an open assembly. In the history of Aryan civilization there have been many instances in which famous princesses have selected their husbands in open competitions. For example, it was in such a competition that Sitadevi accepted Lord Ramacandra as her husband and that Draupadi accepted Arjuna, and there are many other instances. So marriage by agreement or by selecting one's own husband in an open competition is allowed. There are eight kinds of marriage, of which marriage by agreement is called gandharva marriage. Generally the parents select the husband or wife for their daughter or son, but gandharva marriage takes place by personal selection. Still, although marriage by personal selection or by agreement took place in the past, we find no such thing as divorce by disagreement. Of course, divorce by disagreement took place among low-class men, but marriage by agreement was found even in the very highest classes, especially in the royal ksatriya families. Maharaja Dusmanta's acceptance of Sakuntala as his wife was sanctioned by Vedic culture. How the marriage took place is described in the next verse.

TEXT 16

TEXT

om ity ukte yatha-dharmam
upayeme sakuntalam
gandharva-vidhina raja
desa-kala-vidhanavit

SYNONYMS

om iti ukte--by reciting the Vedic pranava, invoking the Supreme Personality of Godhead to witness the marriage; yatha-dharmam--exactly according to the principles of religion (because Narayana becomes the witness in an ordinary religious marriage also); upayeme--he married; sakuntalam--the girl Sakuntala; gandharva-vidhina--by the regulative principle of the Gandharvas, without deviation from religious principles; raja--Maharaja Dusmanta; desa-kala-vidhana-vit--completely aware of duties according to time, position and objective.

TRANSLATION

When Sakuntala responded to Maharaja Dusmanta's proposal with silence, the agreement was complete. Then the King, who knew the laws of marriage, immediately married her by chanting the Vedic pranava [omkara], in accordance with the marriage ceremony as performed among the Gandharvas.

PURPORT

The omkara, pranava, is the Supreme Personality of Godhead represented by letters. Bhagavad-gita says that the letters a-u-m, combined together as om, represent the Supreme Lord. Religious principles are meant to invoke the blessings and mercy of the Supreme Personality of Godhead, Krsna, who says in Bhagavad-gita that He is personally present in sexual desires that are not contrary to religious principles. The word vidhina means, "according to religious principles." The association of men and women according to religious principles is allowed in the Vedic culture. In our Krsna consciousness movement we allow marriage on the basis of religious principles, but the sexual combination of men and women as friends is irreligious and is not allowed.

TEXT 17

TEXT

amogha-viryo rajarsir
mahisyam viryam adadhe
svo-bhute sva-puram yatah
kalenasuta sa sutam

SYNONYMS

amogha-viryah--a person who discharges semen without being baffled, or, in other words, who must beget a child; raja-rsih--the saintly King Dusmanta; mahisyam--into the Queen, Sakuntala (after her marriage, Sakuntala became the Queen); viryam--semen; adadhe--placed; svah-bhute--in the morning; sva-puram--to his own place; yatah--returned; kalena--in due course of time; asuta--gave birth; sa--she (Sakuntala); sutam--to a son.

TRANSLATION

King Dusmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Sakuntala, and in the morning he returned to his palace. Thereafter, in due course of time, Sakuntala gave birth to a son.

TEXT 18

TEXT

kanvah kumarasya vane
cakre samucitah kriyah
baddhva mrgendram tarasa
kridati sma sa balakah

SYNONYMS

kanvah--Kanva Muni; kumarasya--of the son born of Sakuntala; vane--in the forest; cakre--executed; samucitah--prescribed; kriyah--ritualistic ceremonies; baddhva--capturing; mrga-indram--a lion; tarasa--by force; kridati--playing; sma--in the past; sah--he; balakah--the child.

TRANSLATION

In the forest, Kanva Muni performed all the ritualistic ceremonies concerning the newborn child. Later, the boy became so powerful that he would capture a lion and play with it.

TEXT 19

TEXT

tam duratyaya-vikrantam
adaya pramadottama
harer amsamsa-sambhutam
bhartur antikam agamat

SYNONYMS

tam--him; duratyaya-vikrantam--whose strength was insurmountable;
adaya--taking with her; pramada-uttama--the best of women, Sakuntala;
hareh--of God; amsa-amsa-sambhutam--a partial plenary incarnation;
bhartuh antikam--unto her husband; agamat--approached.

TRANSLATION

Sakuntala, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Godhead, approached her husband, Dushmanta.

TEXT 20

TEXT

yada na jagrhe raja
bharya-putrav aninditau
srnvatam sarva-bhutanam
khe vag ahasaririni

SYNONYMS

yada--when; na--not; jagrhe--accepted; raja--the King (Dushmanta);
bharya-putrau--his real son and real wife; aninditau--not abominable, not
accused by anyone; srnvatam--while hearing; sarva-bhutanam--all the
people; khe--in the sky; vak--a sound vibration; aha--declared;
asaririni--without a body.

TRANSLATION

When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky as an omen and was heard by everyone present.

PURPORT

Maharaja Dushmanta knew that Sakuntala and the boy were his own wife and son, but because they came from outside and were unknown to the citizens, he at first declined to accept them. Sakuntala, however, was so chaste that an omen from the sky declared the truth so that others could hear. When everyone heard from the omen that Sakuntala and her child were truly the King's wife and son, the King gladly accepted them.

TEXT 21

TEXT

mata bhastra pituh putro
yena jatah sa eva sah
bharasva putram dusmanta
mavamamsthah sakuntalam

SYNONYMS

mata--the mother; bhastra--just like the skin of a bellows containing air; pituh--of the father; putrah--the son; yena--by whom; jatah--one is born; sah--the father; eva--indeed; sah--the son; bharasva--just maintain; putram--your son; dusmanta--O Maharaja Dusmanta; ma--do not; avamamsthah--insult; sakuntalam--Sakuntala.

TRANSLATION

The voice said: O Maharaja Dusmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Sakuntala.

PURPORT

According to the Vedic injunction *atma vai putra-namasi*, the father becomes the son. The mother is simply like a storekeeper, because the seed of the child is placed in her womb, but it is the father who is responsible for maintaining the son. In *Bhagavad-gita* the Lord says that He is the seed-giving father of all living entities (*aham bija-pradah pita*), and therefore He is responsible for maintaining them. This is also confirmed in the Vedas. *Eko bahunam yo vidadhati kaman*: although God is one, He maintains all living entities with their necessities for life. The living entities in different forms are sons of the Lord, and therefore the father, the Supreme Lord, supplies them food according to their different bodies. The small ant is supplied a grain of sugar, and the elephant is supplied tons of food, but everyone is able to eat. Therefore there is no question of overpopulation. Because the father, Krsna, is fully opulent, there is no scarcity of food, and because there is no scarcity, the propaganda of overpopulation is only a myth. Actually one suffers for want of food when material nature, under the order of the father, refuses to supply him food. It is the living entity's position that determines whether food will be supplied or not. When a diseased person is forbidden to eat, this does not mean that there is a scarcity of food; rather, the diseased person requires the treatment of not being supplied with food. In *Bhagavad-gita* (7.10) the Lord also says, *bijam mam sama-bhutanam*: "I am the seed of all living entities." A particular type of seed is sown within the earth, and then a particular type of tree or plant comes out. The mother resembles the earth, and when a particular type of seed is sown by the father, a particular type of body takes birth.

TEXT 22

TEXT

reto-dhah putro nayati

naradeva yama-ksayat
tvam casya dhata garbhasya
satyam aha sakuntala

SYNONYMS

retah-dhah--a person who discharges semen; putrah--the son; nayati--
saves; nara-deva--O King (Maharaja Dusmanta); yama-ksayat--from
punishment by Yamaraja, or from the custody of Yamaraja; tvam--your good
self; ca--and; asya--of this child; dhata--the creator; garbhasya--of the
embryo; satyam--truthfully; aha--said; sakuntala--your wife, Sakuntala.

TRANSLATION

O King Dusmanta, he who discharges semen is the actual father, and his
son saves him from the custody of Yamaraja. You are the actual procreator
of this child. Indeed, Sakuntala is speaking the truth.

PURPORT

Upon hearing the omen, Maharaja Dusmanta accepted his wife and child.
According to Vedic smrti:

pun-namno narakad yasmat
pitaram trayate sutah
tasmad putra iti proktah
svayam eva svayambhuva

Because a son delivers his father from punishment in the hell called
put, the son is called putra. According to this principle, when there is
a disagreement between the father and mother, it is the father, not the
mother, who is delivered by the son. But if the wife is faithful and
firmly adherent to her husband, when the father is delivered the mother
is also delivered. Consequently, there is no such thing as divorce in the
Vedic literature. A wife is always trained to be chaste and faithful to
her husband, for this helps her achieve deliverance from any abominable
material condition. This verse clearly says, putro nayati naradeva yama-
ksayat: "The son saves his father from the custody of Yamaraja." It never
says, putro nayati mataram: "The son saves his mother." The seed-giving
father is delivered, not the storekeeper mother. Consequently, husband
and wife should not separate under any condition, for if they have a
child whom they raise to be a Vaisnava, he can save both the father and
mother from the custody of Yamaraja and punishment in hellish life.

TEXT 23

TEXT

pitary uparate so 'pi
cakravarti maha-yasah
mahima giyate tasya
harer amsa-bhuvo bhuvi

SYNONYMS

pitari--after his father; uparate--passed away; sah--the King's son;
api--also; cakravarti--the emperor; maha-yasah--very famous; mahima--
glories; giyate--are glorified; tasya--his; hareh--of the Supreme

Personality of Godhead; amsa-bhuvah--a partial representation; bhuvi--upon this earth.

TRANSLATION

Sukadeva Gosvami said: When Maharaja Dusmanta passed away from this earth, his son became the emperor of the world, the proprietor of the seven islands. He is referred to as a partial representation of the Supreme Personality of Godhead in this world.

PURPORT

In Bhagavad-gita (10.41) it is said:

yad yad vibhutimat sattvam
srīmad urjitam eva va
tat tad evavagaccha tvam
mama tejo 'msa-sambhavam

Anyone extraordinarily powerful must be considered a partial representation of the opulence of the Supreme Godhead. Therefore when the son of Maharaja Dusmanta became the emperor of the entire world, he was celebrated in this way.

TEXTS 24-26

TEXT

cakram daksina-haste 'sya
padma-koso 'sya padayoh
ije mahabhisekena
so 'bhisikto 'dhirad vibhuh

panca-pancasata medhyair
gangayam anu vajibhih
mamateyam purodhaya
yamunam anu ca prabhuh

asta-saptati-medhyasvan
babandha pradada vasu
bharatasya hi dausmanter
agnih saci-gune citah
sahasram badvaso yasmin
brahmana ga vibhejire

SYNONYMS

cakram--the mark of Kṛṣṇa's disc; daksina-haste--on the palm of the right hand; asya--of him (Bharata); padma-kosah--the mark of the whorl of a lotus; asya--of him; padayoh--on the soles of the feet; ije--worshiped the Supreme Personality of Godhead; maha-abhisekena--by a grand Vedic ritualistic ceremony; sah--he (Maharaja Bharata); abhisiktah--being promoted; adhirat--to the topmost position of a ruler; vibhuh--the master of everything; panca-pancasata--fifty-five; medhyaih--fit for sacrifices; gangayam anu--from the mouth of the Ganges to the source; vajibhih--with horses; mamateyam--the great sage Bhṛgu; purodhaya--making him the great priest; yamunam--on the bank of the Yamuna; anu--in regular order; ca--also; prabhuh--the supreme master, Maharaja Bharata; asta-saptati--

seventy-eight; medhya-asvan--horses fit for sacrifice; babandha--he bound; pradadat--gave in charity; vasu--riches; bharatasya--of Maharaja Bharata; hi--indeed; dausmanteh--the son of Maharaja Dusmanta; agnih--the sacrificial fire; saci-gune--on an excellent site; citah--established; sahasram--thousands; badvasah--by the number of one badva (one badva equals 13,084); yasmin--in which sacrifices; brahmanah--all the brahmanas present; gah--the cows; vibhejire--received their respective share.

TRANSLATION

Maharaja Bharata, the son of Dusmanta, had the mark of Lord Krsna's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. By worshiping the Supreme Personality of Godhead with a grand ritualistic ceremony, he became the emperor and master of the entire world. Then, under the priesthood of Mamateya, Bhrgu Muni, he performed fifty-five horse sacrifices on the bank of the Ganges, beginning from its mouth and ending at its source, and seventy-eight horse sacrifices on the bank of the Yamuna, beginning from the confluence at Prayaga and ending at the source. He established the sacrificial fire on an excellent site, and he distributed great wealth to the brahmanas. Indeed, he distributed so many cows that each of thousands of brahmanas had one badva [13,084] as his share.

PURPORT

As indicated here by the words dausmanter agnih saci-gune citah, Bharata, the son of Maharaja Dusmanta, arranged for many ritualistic ceremonies all over the world, especially all over India on the banks of the Ganges and Yamuna, from the mouth to the source, and all such sacrifices were performed in very distinguished places. As stated in Bhagavad-gita (3.9), yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: "Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world." Everyone should engage in the performance of yajna, and the sacrificial fire should be ignited everywhere, the entire purpose being to make people happy, prosperous and progressive in spiritual life. Of course, these things were possible before the beginning of Kali-yuga because there were qualified brahmanas who could perform such yajnas. For the present, however, the Brahma-vaivarta Purana enjoins:

asvamedham gavalambham
sannyasam pala-paitrkam
devarena sutotpattim
kalau panca vivarjayet

"In this age of Kali, five acts are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting the order of sannyasa, offering oblations of flesh to the forefathers, and begetting children in the wife of one's brother." In this age, such yajnas as the asvamedha-yajna and gomedha-yajna are impossible to perform because there are neither sufficient riches nor qualified brahmanas. This verse says, mamateyam purodhaya: Maharaja Bharata engaged the son of Mamata, Bhrgu Muni, to take charge of performing this yajna. Now, however, such brahmanas are impossible to find. Therefore the sastras recommend, yajnaih sankirtana-prayair yajanti hi sumedhasah: those who are intelligent should perform the sankirtana-yajna inaugurated by Lord Sri Caitanya Mahaprabhu.

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi sumedhasah

"In this age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sankirtana-yajna." (Bhag. 11.5.32) Yajna must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely. Therefore the Krsna consciousness movement has taken charge of introducing the chanting of Hare Krsna all over the world. This Hare Krsna movement is also yajna, but without the difficulties involved in securing paraphernalia and qualified brahmanas. This congregational chanting can be performed anywhere and everywhere. If people somehow or other assemble together and are induced to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, all the purposes of yajna will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce (annad bhavanti bhutani parjanya anna-sambhavah). All our necessities can be produced simply by rainfall (kamam vavarsa parjanya), and the earth is the original source of all necessities (sarva-kama-dugha mahi). In conclusion, therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life--illicit sex, meat-eating, intoxication and gambling--and in a pure state of existence should perform the simple yajna of chanting the Hare Krsna maha-mantra. Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously and culturally. Everything will be in proper order.

TEXT 27

TEXT

trayas-trimsac-chatam hy asvan
baddhva vismapayan nrpan
dausmantir atyagan mayam
devanam gurun ayayau

SYNONYMS

trayah--three; trimsat--thirty; satam--hundred; hi--indeed; asvan--horses; baddhva--arresting in the yajna; vismapayan--astonishing; nrpan--all other kings; dausmantih--the son of Maharaja Dusmanta; atyagat--surpassed; mayam--material opulences; devanam--of the demigods; gurun--the supreme spiritual master; ayayau--achieved.

TRANSLATION

Bharata, the son of Maharaja Dusmanta, bound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the demigods, for he achieved the supreme spiritual master, Hari.

PURPORT

One who achieves the lotus feet of the Supreme Personality of Godhead certainly surpasses all material wealth, even that of the demigods in the heavenly planets. Yam labdhva caparam labham manyate nadhikam tatah. The

achievement of the lotus feet of the Supreme Personality of Godhead is the most exalted achievement in life.

TEXT 28

TEXT

mrgan chukla-datah krsnan
hiranyena parivrtan
adat karmani masnare
niyutani caturdasa

SYNONYMS

mrgan--first-class elephants; sukla-datah--with very white tusks; krsnan--with black bodies; hiranyena--with gold ornaments; parivrtan--completely covered; adat--give in charity; karmani--in the sacrifice; masnare--by the name Masnara, or in the place known as Masnara; niyutani--lakhs (one lakh equals one hundred thousand); caturdasa--fourteen.

TRANSLATION

When Maharaja Bharata performed the sacrifice known as Masnara [or a sacrifice in the place known as Masnara], he gave in charity fourteen lakhs of excellent elephants with white tusks and black bodies, completely covered with golden ornaments.

TEXT 29

TEXT

bharatasya mahat karma
na purve napare nrpah
naivapur naiva prapsyanti
bahubhyam tridivam yatha

SYNONYMS

bharatasya--of Maharaja Bharata, the son of Maharaja Dusmanta; mahat--very great, exalted; karma--activities; na--neither; purve--previously; na--nor; apare--after his time; nrpah--kings as a class; na--neither; eva--certainly; apuh--attained; na--nor; eva--certainly; prapsyanti--will get; bahubhyam--by the strength of his arms; tri-divam--the heavenly planets; yatha--as.

TRANSLATION

As one cannot approach the heavenly planets simply by the strength of his arms (for who can touch the heavenly planets with his hands?), one cannot imitate the wonderful activities of Maharaja Bharata. No one could perform such activities in the past, nor will anyone be able to do so in the future.

TEXT 30

TEXT

kirata-hunan yavanan

paundran kankan khasan chakan
abrahmanya-nrpams cahan
mlecchan dig-vijaye 'khilan

SYNONYMS

kirata--the black people called Kiratas (mostly the Africans); hunan--the Huns, the tribes from the far north; yavanan--the meat-eaters; paundran--the Paundras; kankan--the Kankas; khasan--the Mongolians; sakan--the Sakas; abrahmanya--against the brahminical culture; nrpan--kings; ca--and; ahan--he killed; mlecchan--such atheists, who had no respect for Vedic civilization; dik-vijaye--while conquering all directions; akhilan--all of them.

TRANSLATION

When Maharaja Bharata was on tour, he defeated or killed all the Kiratas, Hunas, Yavanas, Paundras, Kankas, Khasas, Sakas and the kings who were opposed to the Vedic principles of brahminical culture.

TEXT 31

TEXT

jitva purasura devan
ye rasaukamsi bhejire
deva-striyo rasam nitah
pranibhah punar aharat

SYNONYMS

jitva--conquering; pura--formerly; asurah--the demons; devan--the demigods; ye--all who; rasa-okamsi--in the lower planetary system known as Rasatala; bhejire--took shelter; deva-striyah--the wives and daughters of the demigods; rasam--in the lower planetary system; nitah--were brought; pranibhah--with their own dear associates; punah--again; aharat--brought back to their original places.

TRANSLATION

Formerly, after conquering the demigods, all the demons had taken shelter in the lower planetary system known as Rasatala and had brought all the wives and daughters of the demigods there also. Maharaja Bharata, however, rescued all those women, along with their associates, from the clutches of the demons, and he returned them to the demigods.

TEXT 32

TEXT

sarvan kaman duduhatuh
prajanam tasya rodasi
samam tri-nava-sahasrir
diksu cakram avartayat

SYNONYMS

sarvan kaman--all necessities or desirable things; duduhatuh--fulfilled; prajanam--of the subjects; tasya--his; rodasi--this earth and the heavenly planets; samah--years; tri-nava-sahasrih--three times nine thousand (that is, twenty-seven thousand); diksu--in all directions; cakram--soldiers or orders; avartayat--circulated.

TRANSLATION

Maharaja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.

TEXT 33

TEXT

sa samrad loka-palakhyam
aisvaryam adhirat sriyam
cakram caskhalitam pranam
mrsety upararama ha

SYNONYMS

sah--he (Maharaja Bharata); samrat--the emperor; loka-pala-akhyam--known as the ruler of all the lokas, or planets; aisvaryam--such opulences; adhirat--thoroughly in power; sriyam--kingdom; cakram--soldiers or orders; ca--and; askhalitam--without failure; pranam--life or sons and family; mrsa--all false; iti--thus; upararama--ceased to enjoy; ha--in the past.

TRANSLATION

As the ruler of the entire universe, Emperor Bharata had the opulences of a great kingdom and unconquerable soldiers. His sons and family had seemed to him to be his entire life. But finally he thought of all this as an impediment to spiritual advancement, and therefore he ceased from enjoying it.

PURPORT

Maharaja Bharata had incomparable opulence in sovereignty, soldiers, sons, daughters and everything for material enjoyment, but when he realized that all such material opulences were useless for spiritual advancement, he retired from material enjoyment. The Vedic civilization enjoins that after a certain age, following in the footsteps of Maharaja Bharata, one should cease to enjoy material opulences and should take the order of vanaprastha.

TEXT 34

TEXT

tasyasan nrpa vaidarbhyah
patnyas tisrah susammatah
jaghnu tyaga-bhayat putran
nanurupa itirite

SYNONYMS

tasya--of him (Maharaja Bharata); asan--there were; nrpa--O King (Maharaja Pariksit); vaidarbhyah--daughters of Vidarbha; patnyah--wives; tisrah--three; su-sammatah--very pleasing and suitable; jaghnuh--killed; tyaga-bhayat--fearing rejection; putran--their sons; na anurupah--not exactly like the father; iti--like this; irite--considering.

TRANSLATION

O King Pariksit, Maharaja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When all three of them bore children who did not resemble the King, these wives thought that he would consider them unfaithful queens and reject them, and therefore they killed their own sons.

TEXT 35

TEXT

tasyaivam vitathe vamse
tad-artham yajatah sutam
marut-stomena maruto
bharadvajam upadaduh

SYNONYMS

tasya--his (Maharaja Bharata's); evam--thus; vitathe--being baffled; vamse--in generating progeny; tad-artham--to get sons; yajatah--performing sacrifices; sutam--a son; marut-stomena--by performing a marut-stoma sacrifice; marutah--the demigods named the Maruts; bharadvajam--Bharadvaja; upadaduh--presented.

TRANSLATION

The King, his attempt for progeny frustrated in this way, performed a sacrifice named marut-stoma to get a son. The demigods known as the Maruts, being fully satisfied with him, then presented him a son named Bharadvaja.

TEXT 36

TEXT

antarvatnyam bhratr-patnyam
maithunaya brhaspatih
pravrtto varito garbham
saptva viryam upasrjat

SYNONYMS

antah-vatnyam--pregnant; bhratr-patnyam--with the brother's wife; maithunaya--desiring sexual enjoyment; brhaspatih--the demigod named Brhaspati; pravrttah--so inclined; varitah--when forbidden to do so; garbham--the son within the abdomen; saptva--by cursing; viryam--semen; upasrjat--discharged.

TRANSLATION

When the demigod named Brhaspati was attracted by his brother's wife, Mamata, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbid this, but Brhaspati cursed him and forcibly discharged semen into the womb of Mamata.

PURPORT

The sex impulse is so strong in this material world that even Brhaspati, who is supposed to be the priest of the demigods and a very learned scholar, wanted to have a sexual relationship with his brother's pregnant wife. This can happen even in the society of the higher demigods, so what to speak of human society? The sex impulse is so strong that it can agitate even a learned personality like Brhaspati.

TEXT 37

TEXT

tam tyaktu-kamam mamatam
bhartus tyaga-visankitam
nama-nirvacanam tasya
slokam enam sura jaguh

SYNONYMS

tam--that newly born baby; tyaktu-kamam--who was trying to avoid; mamatam--unto Mamata; bhartuh tyaga-visankitam--very much afraid of being forsaken by her husband because of giving birth to an illegitimate son; nama-nirvacanam--a name-giving ceremony, or nama-karana; tasya--to the child; slokam--verse; enam--this; surah--the demigods; jaguh--enunciated.

TRANSLATION

Mamata very much feared being forsaken by her husband for giving birth to an illegitimate son, and therefore she considered giving up the child. But then the demigods solved the problem by enunciating a name for the child.

PURPORT

According to Vedic scripture, whenever a child is born there are some ceremonies known as jata-karma and nama-karana, in which learned brahmanas, immediately after the birth of the child, make a horoscope according to astrological calculations. But the child to which Mamata gave birth was begotten by Brhaspati irreligiously, for although Mamata was the wife of Utathya, Brhaspati made her pregnant by force. Therefore Brhaspati became bharta. According to Vedic culture, a wife is considered the property of her husband, and a son born by illicit sex is called dvaja. The common word still current in Hindu society for such a son is dogla, which refers to a son not begotten by the husband of his mother. In such a situation, it is difficult to give the child a name according to proper regulative principles. Mamata, therefore, was perplexed, but the demigods gave the child the appropriate name Bharadvaja, which indicated that the child born illegitimately should be maintained by both Mamata and Brhaspati.

TEXT 38

TEXT

mudhe bhara dvajam imam
bhara dvajam brhaspate
yatau yad uktva pitarau
bharadvajas tatas tv ayam

SYNONYMS

mudhe--O foolish woman; bhara--just maintain; dvajam--although born by an illicit connection between two; imam--this child; bhara--maintain; dvajam--although born by an illicit connection between two; brhaspate--O Brhaspati; yatau--left; yat--because; uktva--having said; pitarau--both the father and mother; bharadvajah--by the name Bharadvaja; tatah--thereafter; tu--indeed; ayam--this child.

TRANSLATION

Brhaspati said to Mamata, "You foolish woman, although this child was born from the wife of one man through the semen discharged by another, you should maintain him." Upon hearing this, Mamata replied, "O Brhaspati, you maintain him!" After speaking in this way, Brhaspati and Mamata both left. Thus the child was known as Bharadvaja.

TEXT 39

TEXT

codyamana surair evam
matva vitatham atmajam
vyasrjan maruto 'bibhran
datto 'yam vitathe 'nvaye

SYNONYMS

codyamana--although Mamata was encouraged (to maintain the child); suraih--by the demigods; evam--in this way; matva--considering; vitatham--purposeless; atmajam--her own child; vyasrjat--rejected; marutah--the demigods known as the Maruts; abibhran--maintained (the child); dattah--the same child was given; ayam--this; vitathe--was disappointed; anvaye--when the dynasty of Maharaja Bharata.

TRANSLATION

Although encouraged by the demigods to maintain the child, Mamata considered him useless because of his illicit birth, and therefore she left him. Consequently, the demigods known as the Maruts maintained the child, and when Maharaja Bharata was disappointed for want of a child, this child was given to him as his son.

PURPORT

From this verse it is understood that those who are rejected from the higher planetary system are given a chance to take birth in the most exalted families on this planet earth. Thus end the Bhaktivedanta purports of the Ninth Canto, Twentieth Chapter, of the Srimad-Bhagavatam, entitled "The Dynasty of Puru."
Chapter Twenty-one

The Dynasty of Bharata
The Dynasty of Bharata;

This Twenty-first Chapter describes the dynasty born from Maharaja Bharata, the son of Maharaja Dusmanta, and it also describes the glories of Rantideva, Ajamidha and others.

The son of Bharadvaja was Manyu, and Manyu's sons were Brhatksatra, Jaya, Mahavirya, Nara and Garga. Of these five, Nara had a son named Sankrti, who had two sons, named Guru and Rantideva. As an exalted devotee, Rantideva saw every living entity in relationship with the Supreme Personality of Godhead, and therefore he completely engaged his mind, his words and his very self in the service of the Supreme Lord and His devotees. Rantideva was so exalted that he would sometimes give away his own food in charity, and he and his family would fast. Once, after Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it a brahmana guest appeared. Rantideva, therefore, did not eat the food, but instead immediately offered a portion of it to the brahmana. When the brahmana left and Rantideva was just about to eat the remnants of the food, a sudra appeared. Rantideva therefore divided the remnants between the sudra and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest and was about to content himself with drinking the water to quench his thirst, but this also was precluded, for a thirsty guest came and Rantideva gave him the water. This was all ordained by the Supreme Personality of Godhead just to glorify His devotee and show how tolerant a devotee is in rendering service to the Lord. The Supreme Personality of Godhead, being extremely pleased with Rantideva, entrusted him with very confidential service. The special power to render the most confidential service is entrusted by the Supreme Personality of Godhead to a pure devotee, not to ordinary devotees.

Garga, the son of Bharadvaja, had a son named Sini, and Sini's son was Gargya. Although Gargya was a ksatriya by birth, his sons became brahmanas. The son of Mahavirya was Duritaksaya, whose sons were of a ksatriya king, they also achieved the position of brahmanas. The son of Brhatksatra constructed the city of Hastinapura and was known as Hasti. His sons were Ajamidha, Dvimidha and Purumidha.

From Ajamidha came Priyamedha and other brahmanas and also a son named Brhadisu. The sons, grandsons and further descendants of Brhadisu were Brhaddhanu, Brhatkaya, Jayadratha, Visada and Syenajit. From Syenajit came four sons--Rucirasva, Drdhananu, Kasya and Vatsa. From Rucirasva came a son named Para, whose sons were Prthusena and Nipa, and from Nipa came one hundred sons. Another son of Nipa was Brahmadata. From Brahmadata came Visvaksena; from Visvaksena, Udaksena; and from Udaksena, Bhallata.

The son of Dvimidha was Yavinara, and from Yavinara came many sons and grandsons, such as Krtiman, Satyadhrti, Drdhanemi, Suparsva, Sumati, Sannatiman, Krti, Nipa, Udgrayudha, Ksemya, Suvira, Ripunjaya and Bahuratha. Purumidha had no sons, but Ajamidha, in addition to his other sons, had a son named Nila, whose son was Santi. The descendants of Santi were Susanti, Puruja, Arka and Bharmyasva. Bharmyasva had five sons, one of whom, Mudgala, begot a dynasty of brahmanas. Mudgala had twins--a son, Divodasa, and a daughter, Ahalya. From Ahalya, by her husband, Gautama, Satananda was born. The son of Satananda was Satyadhrti, and his son was Saradvan. Saradvan's son was known as Krpa, and Saradvan's daughter, known as Krpi, became the wife of Dronacarya.

TEXT 1

TEXT

sri-suka uvaca
vitathasya sutan manyor
brhatksatro jayas tatah
mahaviryo nara gargah
sankrtis tu naratmajah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; vitathasya--of Vitatha (Bharadvaja), who was accepted in the family of Maharaja Bharata under special circumstances of disappointment; sutat--from the son; manyoh--named Manyu; brhatksatrah--Brhatksatra; jayah--Jaya; tatah--from him; mahaviryah--Mahavirya; narah--Nara; gargah--Garga; sankrtih--Sankrti; tu--certainly; nara-atmajah--the son of Nara.

TRANSLATION

Sukadeva Gosvami said: Because Bharadvaja was delivered by the Marut demigods, he was known as Vitatha. The son of Vitatha was Manyu, and from Manyu came five sons--Brhatksatra, Jaya, Mahavirya, Nara and Garga. Of these five, the one known as Nara had a son named Sankrti.

TEXT 2

TEXT

gurus ca rantidevas ca
sankrteh pandu-nandana
rantidevasya mahima
ihamutra ca giyate

SYNONYMS

guruh--a son named Guru; ca--and; rantidevah ca--and a son named Rantideva; sankrteh--from Sankrti; pandu-nandana--O Maharaja Pariksit, descendant of Pandu; rantidevasya--of Rantideva; mahima--the glories; iha--in this world; amutra--and in the next world; ca--also; giyate--are glorified.

TRANSLATION

O Maharaja Pariksit, descendant of Pandu, Sankrti had two sons, named Guru and Rantideva. Rantideva is famous in both this world and the next, for he is glorified not only in human society but also in the society of the demigods.

TEXTS 3-5

TEXT

viyad-vittasya dadato
labdham labdham bubhuksatah
niskincanasya dhirasya
sakutumbasya sidatah

vyatiyur asta-catvarimsad
ahany apibatah kila
ghrta-payasa-samyavam
toyam pratar upasthitam

krcchra-prapta-kutumbasya
ksut-trdbhyam jata-vepathoh
atithir brahmanah kale
bhoktu-kamasya cagamat

SYNONYMS

vyat-vittasya--of Rantideva, who received things sent by providence, just as the cataka bird receives water from the sky; dadatah--who distributed to others; labdham--whatever he got; labdham--such gains; bubhuksatah--he enjoyed; niskincanasya--always penniless; dhirasya--yet very sober; sa-kutumbasya--even with his family members; sidatah--suffering very much; vyatiyuh--passed by; asta-catvarimsat--forty-eight; ahani--days; apibatah--without even drinking water; kila--indeed; ghrta-payasa--food prepared with ghee and milk; samyavam--varieties of food grains; toyam--water; pratah--in the morning; upasthitam--arrived by chance; krcchra-prapta--undergoing suffering; kutumbasya--whose family members; ksut-trdbhyam--by thirst and hunger; jata--became; vepathoh--trembling; atithih--a guest; brahmanah--a brahmana; kale--just at that time; bhoktu-kamasya--of Rantideva, who desired to eat something; ca--also; agamat--arrived there.

TRANSLATION

Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brahmana guest arrived.

TEXT 6

TEXT

tasmai samvyabhajat so 'nnam
adrtya sraddhayanvitah
harim sarvatra sampasyan
sa bhuktva prayayau dvijah

SYNONYMS

tasmai--unto him (the brahmana); samvyabhajat--after dividing, gave his share; sah--he (Rantideva); annam--the food; adrtya--with great respect; sraddhaya anvitah--and with faith; harim--the Supreme Lord; sarvatra--everywhere, or in the heart of every living being; sampasyan--conceiving; sah--he; bhuktva--after eating the food; prayayau--left that place; dvijah--the brahmana.

TRANSLATION

Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brahmana guest ate his share and then went away.

PURPORT

Rantideva perceived the presence of the Supreme Personality of Godhead in every living being, but he never thought that because the Supreme Lord is present in every living being, every living being must be God. Nor did he distinguish between one living being and another. He perceived the presence of the Lord both in the brahmana and in the candala. This is the true vision of equality, as confirmed by the Lord Himself in Bhagavad-gita (5.18):

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]." A pandita, or learned person, perceives the presence of the Supreme Personality of Godhead in every living being. Therefore, although it has now become fashionable to give preference to the so-called daridra-narayana, or "poor Narayana," Rantideva had no reason to give preference to any one person. The idea that because Narayana is present in the heart of one who is daridra, or poor, the poor man should be called daridra-narayana is a wrong conception. By such logic, because the Lord is present within the hearts of the dogs and hogs, the dogs and hogs would also be Narayana. One should not mistakenly think that Rantideva subscribed to this view. Rather, he saw everyone as part of the Supreme Personality of Godhead (hari-sambandhi-vastunah). It is not that everyone is the Supreme Godhead. Such a theory, which is propounded by the Mayavada philosophy, is always misleading, and Rantideva would never have accepted it.

TEXT 7

TEXT

athanyo bhoksyamanasya
vibhaktasya mahipateh
vibhaktam vyabhajat tasmai
vrsalaya harim smaran

SYNONYMS

atha--thereafter; anyah--another guest; bhoksyamanasya--who was just about to eat; vibhaktasya--after setting aside the share for the family; mahipateh--of the King; vibhaktam--the food allotted for the family; vyabhajat--he divided and distributed; tasmai--unto him; vrsalaya--unto a sudra; harim--the Supreme Personality of Godhead; smaran--remembering.

TRANSLATION

Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a sudra guest arrived. Seeing the sudra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.

PURPORT

Because King Rantideva saw everyone as part of the Supreme Personality of Godhead, he never distinguished between the brahmana and the sudra, the poor and the rich. Such equal vision is called sama-darsinah (panditah sama-darsinah). One who has actually realized that the Supreme Personality of Godhead is situated in everyone's heart and that every living being is part of the Lord does not make any distinction between the brahmana and the sudra, the poor (daridra) and the rich (dhani). Such a person sees all living beings equally and treats them equally, without discrimination.

TEXT 8

TEXT

yate sudre tam anyo 'gad
atithih svabhir avrtah
rajan me diyatam annam
saganaya bubhuksate

SYNONYMS

yate--when he went away; sudre--the sudra guest; tam--unto the King; anyah--another; agat--arrived there; atithih--guest; svabhih avrtah--accompanied by dogs; rajan--O King; me--unto me; diyatam--deliver; annam--eatables; sa-ganaya--with my company of dogs; bubhuksate--hankering for food.

TRANSLATION

When the sudra went away, another guest arrived, surrounded by dogs, and said, "O King, I and my company of dogs are very hungry. Please give us something to eat."

TEXT 9

TEXT

sa adrtiyavasistam yad
bahu-mana-puraskrtam
tac ca dattva namascakre
svabhyah sva-pataye vibhuh

SYNONYMS

sah--he (King Rantideva); adrtiya--after honoring them; avasistam--the food that remained after the brahmana and sudra were fed; yat--whatever there was; bahu-mana-puraskrtam--offering him much respect; tat--that; ca--also; dattva--giving away; namah-cakre--offered obeisances; svabhyah--unto the dogs; sva-pataye--unto the master of the dogs; vibhuh--the all-powerful King.

TRANSLATION

With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.

TEXT 10

TEXT

paniya-matram ucchesam
tat caika-paritarpanam
pasyatah pulkaso 'bhyagad
apo dehy asubhaya me

SYNONYMS

paniya-matram--only the drinking water; ucchesam--what remained of the food; tat ca--that also; eka--for one; paritarpanam--satisfying; pasyatah--when the King was about to drink; pulkasa--a candala; abhyagat--came there; apah--water; dehi--please give; asubhaya--although I am a lowborn candala; me--to me.

TRANSLATION

Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a candala appeared and said, "O King, although I am lowborn, kindly give me some drinking water."

TEXT 11

TEXT

tasya tam karunam vacam
nisamya vipula-sramam
krpaya bhrsa-santapta
idam ahamrtam vacah

SYNONYMS

tasya--of him (the candala); tam--those; karunam--pitiable; vacam--words; nisamya--hearing; vipula--very much; sramam--fatigued; krpaya--out of compassion; bhrsa-santapta--very much aggrieved; idam--these; aha--spoke; amrtam--very sweet; vacah--words.

TRANSLATION

Aggrieved at hearing the pitiable words of the poor fatigued candala, Maharaja Rantideva spoke the following nectarean words.

PURPORT

Maharaja Rantideva's words were like amrta, or nectar, and therefore, aside from rendering bodily service to an aggrieved person, by his words alone the King could save the life of anyone who might hear him.

TEXT 12

TEXT

na kamaye 'ham gatim isvarat param
astarddhi-yuktam apunar-bhavam va
artim prapadye 'khila-deha-bhajam
antah-sthito yena bhavanty aduhkhah

SYNONYMS

na--not; kamaye--desire; aham--I; gatim--destination; isvarat--from the Supreme Personality of Godhead; param--great; asta-rddhi-yuktam--composed of the eight kinds of mystic perfection; apunah-bhavam--cessation of repeated birth (liberation, salvation); va--either; artim--sufferings; prapadye--I accept; akhila-deha-bhajam--of all living entities; antah-sthitah--staying among them; yena--by which; bhavanti--they become; aduhkhah--without distress.

TRANSLATION

I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

PURPORT

Vasudeva Datta made a similar statement to Sri Caitanya Mahaprabhu, requesting the Lord to liberate all living entities in His presence. Vasudeva Datta submitted that if they were unfit to be liberated, he himself would take all their sinful reactions and suffer personally so that the Lord might deliver them. A Vaisnava is therefore described as being para-dukhah-dukhah, very much aggrieved by the sufferings of others. As such, a Vaisnava engages in activities for the real welfare of human society.

TEXT 13

TEXT

ksut-trt-sramo gatra-paribhramas ca
daiyam klamah soka-visada-mohah
sarve nivrttah krpanasya jantor
jijivisor jiva-jalarpanan me

SYNONYMS

ksut--from hunger; trt--and thirst; sramah--fatigue; gatra-paribhramah--trembling of the body; ca--also; daiyam--poverty; klamah--distress; soka--lamentation; visada--moroseness; mohah--and bewilderment; sarve--all of them; nivrttah--finished; krpanasya--of the poor; jantor--living entity (the candala); jijivisor--desiring to live; jiva--maintaining life; jala--water; arpanat--by delivering; me--mine.

TRANSLATION

By offering my water to maintain the life of this poor candala, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

TEXT 14

TEXT

iti prabhasya paniyam
mriyamanah pipasaya
pulkasayadadad dhiro
nisarga-karuno nrpah

SYNONYMS

iti--thus; prabhasya--giving his statement; paniyam--drinking water; mriyamanah--although on the verge of death; pipasaya--because of thirst; pulkasaya--unto the low-class candala; adadat--delivered; dhirah--sober; nisarga-karunah--by nature very kind; nrpah--the King.

TRANSLATION

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the candala without hesitation, for the King was naturally very kind and sober.

TEXT 15

TEXT

tasya tribhuvanadhisah
phaladah phalam icchatam
atmanam darsayam cakrur
maya visnu-vinirmitah

SYNONYMS

tasya--before him (King Rantideva); tri-bhuvana-adhisah--the controllers of the three worlds (demigods like Brahma and Siva); phaladah--who can bestow all fruitive results; phalam icchatam--of persons who desire material benefit; atmanam--their own identities; darsayam cakruh--manifested; mayah--the illusory energy; visnu--by Lord Visnu; vinirmitah--created.

TRANSLATION

Demigods like Lord Brahma and Lord Siva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brahmana, sudra, candala and so on.

TEXT 16

TEXT

sa vai tebhyo namaskrtya
nihsango vigata-sprhah
vasudeve bhagavati

bhaktya cakre manah param

SYNONYMS

sah--he (King Rantideva); vai--indeed; tebhyah--unto Lord Brahma, Lord Siva and the other demigods; namah-krtya--offering obeisances; nihsangah--with no ambition to take any benefit from them; vigata-sprhah--completely free from desires for material possessions; vasudeve--unto Lord Vasudeva; bhagavati--the Supreme Lord; bhaktya--by devotional service; cakre--fixed; manah--the mind; param--as the ultimate goal of life.

TRANSLATION

King Rantideva had no ambition to enjoy material benefits from the demigods. He offered them obeisances, but because he was factually attached to Lord Visnu, Vasudeva, the Supreme Personality of Godhead, he fixed his mind at Lord Visnu's lotus feet.

PURPORT

Srila Narottama dasa Thakura has sung:

anya devasraya nai, tomare kahinu bhai,
ei bhakti parama karana

If one wants to become a pure devotee of the Supreme Lord, one should not hanker to take benedictions from the demigods. As stated in Bhagavad-gita (7.20), kamais tais tair hrta jnanah prapadyante 'nya-devatah: those befooled by the illusion of the material energy worship gods other than the Supreme Personality of Godhead. Therefore, although Rantideva was personally able to see Lord Brahma and Lord Siva, he did not hanker to take material benefits from them. Rather, he fixed his mind upon Lord Vasudeva and rendered devotional service unto Him. This is the sign of a pure devotee, whose heart is not adulterated by material desires.

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

TEXT 17

TEXT

isvaralambanam cittam
kurvato 'nanya-radhasah
maya guna-mayi rajan
svapnavat pratyaliyata

SYNONYMS

isvara-alambanam--completely taking shelter at the lotus feet of the Supreme Lord; cittam--his consciousness; kurvatah--fixing; ananya-radhasah--for Rantideva, who was undeviating and desired nothing other than to serve the Supreme Lord; maya--the illusory energy; guna-mayi--consisting of the three modes of nature; rajan--O Maharaja Pariksit; svapna-vat--like a dream; pratyaliyata--merged.

TRANSLATION

O Maharaja Pariksit, because King Rantideva was a pure devotee, always Krsna conscious and free from all material desires, the Lord's illusory energy, maya, could not exhibit herself before him. On the contrary, for him maya entirely vanished, exactly like a dream.

PURPORT

As it is said:

krsna----surya-sama; maya haya andhakara
yahan krsna, tahan nahi mayara adhikara

Just as there is no chance that darkness can exist in the sunshine, in a pure Krsna conscious person there can be no existence of maya. The Lord Himself says in Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." If one wants to be free from the influence of maya, the illusory energy, one must become Krsna conscious and always keep Krsna prominent within the core of his heart. In Bhagavad-gita (9.34) the Lord advises that one always think of Him (man-mana bhava mad-bhakto mad-yaji mam namaskuru). In this way, by always being Krsna-minded or Krsna conscious, one can surpass the influence of maya (mayam etam taranti te). Because Rantideva was Krsna conscious, he was not under the influence of the illusory energy. The word svapnavat is significant in this connection. Because in the material world the mind is absorbed in materialistic activities, when one is asleep many contradictory activities appear in one's dreams. When one awakens, however, these activities automatically merge into the mind. Similarly, as long as one is under the influence of the material energy he makes many plans and schemes, but when one is Krsna conscious such dreamlike plans automatically disappear.

TEXT 18

TEXT

tat-prasanganubhavana
rantidevanuvartinah
abhavan yoginah sarve
narayana-parayanah

SYNONYMS

tat-prasanga-anubhavana--because of associating with King Rantideva (when talking with him about bhakti-yoga); rantideva-anuvartinah--the followers of King Rantideva (that is, his servants, his family members, his friends and others); abhavan--became; yoginah--first-class mystic yogis, or bhakti-yogis; sarve--all of them; narayana-parayanah--devotees of the Supreme Personality of Godhead, Narayana.

TRANSLATION

All those who followed the principles of King Rantideva were totally favored by his mercy and became pure devotees, attached to the Supreme Personality of Godhead, Narayana. Thus they all became the best of yogis.

PURPORT

The best yogis or mystics are the devotees, as confirmed by the Lord Himself in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." The best yogi is he who constantly thinks of the Supreme Personality of Godhead within the core of the heart. Because Rantideva was the king, the chief executive in the state, all the residents of the state became devotees of the Supreme Personality of Godhead, Narayana, by the king's transcendental association. This is the influence of a pure devotee. If there is one pure devotee, his association can create hundreds and thousands of pure devotees. Srila Bhaktivinoda Thakura has said that a Vaisnava is meritorious in proportion to the number of devotees he has created. A Vaisnava becomes superior not simply by jugglery of words but by the number of devotees he has created for the Lord. Here the word rantidevanuvartinah indicates that Rantideva's officers, friends, relatives and subjects all became first-class Vaisnavas by his association. In other words, Rantideva is confirmed herein to be a first-class devotee, or maha-bhagavata. Mahat-sevam dvaram ahur vimukteh: one should render service to such mahatmas, for then one will automatically achieve the goal of liberation. Srila Narottama dasa Thakura has also said, chadiya vaisnava-seva nistara payeche keba: one cannot be liberated by his own effort, but if one becomes subordinate to a pure Vaisnava, the door to liberation is open.

TEXTS 19-20

TEXT

gargac chinis tato gargyah
ksatrad brahma hy avartata
duritaksayo mahaviryat
tasya trayyarunih kavih

puskararunir ity atra
ye brahmana-gatim gatah
brhatksatrasya putro 'bhud

dhasti yad-dhastinapuram

SYNONYMS

gargat--from Garga (another grandson of Bharadvaja); sinih--a son named Sini; tatah--from him (Sini); gargyah--a son named Gargya; ksadrat--although he was a ksatriya; brahma--the brahmanas; hi--in deed; avartata--became possible; duritaksayah--a son named Duritaksaya; mahaviryat--from Mahavirya (another grandson of Bharadvaja); tasya--his; trayyarunih--the son named Trayyaruni; kavih--a son named Kavi; puskararunih--a son named Puskararuni; iti--thus; atra--therein; ye--all of them; brahmana-gatim--the position of brahmanas; gatah--achieved; brhatksatrasya--of the grandson of Bharadvaja named Brhatksatra; putrah--the son; abhut--became; hasti--Hasti; yat--from whom; hastinapuram--the city of Hastinapura (New Delhi) was established.

TRANSLATION

From Garga came a son named Sini, and his son was Gargya. Although Gargya was a ksatriya, there came from him a generation of brahmanas. From Mahavirya came a son named Duritaksaya, whose sons were Trayyaruni, Kavi and Puskararuni. Although these sons of Duritaksaya took birth in a dynasty of ksatriyas, they too attained the position of brahmanas. Brhatksatra had a son named Hasti, who established the city of Hastinapura [now New Delhi].

TEXT 21

TEXT

ajamidho dvimidhas ca
purumidhas ca hastinah
ajamidhasya vamsyah syuh
priyamedhadayo dvijah

SYNONYMS

ajamidhah--Ajamidha; dvimidhah--Dvimidha; ca--also; purumidhah--Purumidha; ca--also; hastinah--became the sons of Hasti; ajamidhasya--of Ajamidha; vamsyah--descendants; syuh--are; priyamedha--adayah--headed by Priyamedha; dvijah--brahmanas.

TRANSLATION

From King Hasti came three sons, named Ajamidha, Dvimidha and Purumidha. The descendants of Ajamidha, headed by Priyamedha, all achieved the position of brahmanas.

PURPORT

This verse gives evidence confirming the statement of Bhagavad-gita that the orders of society--brahmana, ksatriya, vaisya and sudra--are calculated in terms of qualities and activities (guna-karma-vibhagasah). All the descendants of Ajamidha, who was a ksatriya, became brahmanas. This was certainly because of their qualities and activities. Similarly, sometimes the sons of brahmanas or ksatriyas become vaisyas (brahmana-vaisyatam gatah). When a ksatriya or brahmana adopts the occupation or duty of a vaisya (krsi-go-raksya-vanijyam), he is certainly counted as a

vaisya. On the other hand, if one is born a vaisya, by his activities he can become a brahmana. This is confirmed by Narada Muni. Yasya yal-laksanam proktam. The members of the varnas, or social orders--brahmana, ksatriya, vaisya and sudra--must be ascertained by their symptoms, not by birth. Birth is immaterial; quality is essential.

TEXT 22

TEXT

ajamidhad brhadisus
tasya putro brhaddhanuh
brhatkayas tatas tasya
putra asij jayadrathah

SYNONYMS

ajamidhat--from Ajamidha; brhadisuh--a son named Brhadisu; tasya--his; putrah--son; brhaddhanuh--Brhaddhanu; brhatkayah--Brhatkaya; tatah--thereafter; tasya--his; putrah--son; asit--was; jayadrathah--Jayadratha.

TRANSLATION

From Ajamidha came a son named Brhadisu, from Brhadisu came a son named Brhaddhanu, from Brhaddhanu a son named Brhatkaya, and from Brhatkaya a son named Jayadratha.

TEXT 23

TEXT

tat-suto visadas tasya
syenajit samajayata
rucirasvo drdhahanuh
kasyo vatsas ca tat-sutah

SYNONYMS

tat-sutah--the son of Jayadratha; visadah--Visada; tasya--the son of Visada; syenajit--Syenajit; samajayata--was born; rucirasvah--Rucirasva; drdhahanuh--Drdhahanu; kasyah--Kasya; vatsah--Vatsa; ca--also; tat-sutah--sons of Syenajit.

TRANSLATION

The son of Jayadratha was Visada, and his son was Syenajit. The sons of Syenajit were Rucirasva, Drdhahanu, Kasya and Vatsa.

TEXT 24

TEXT

rucirasva-sutah parah
prthusenas tad-atmajah
parasya tanayo nipas
tasya putra-satam tv abhut

SYNONYMS

rucirasva-sutah--the son of Rucirasva; parah--Para; prthusenah--Prthusena; tat--his; atmajah--son; parasya--from Para; tanayah--a son; nipah--Nipa; tasya--his; putra-satam--one hundred sons; tu--indeed; abhut--generated.

TRANSLATION

The son of Rucirasva was Para, and the sons of Para were Prthusena and Nipa. Nipa had one hundred sons.

TEXT 25

TEXT

sa krtvyam suka-kanyayam
brahmadattam ajijanat
yogi sa gavi bharyayam
visvaksenam adhat sutam

SYNONYMS

sah--he (King Nipa); krtvyam--in his wife, Krtvi; suka-kanyayam--who was the daughter of Suka; brahmadattam--a son named Brahmadata; ajijanat--begot; yogi--a mystic yogi; sah--that Brahmadata; gavi--by the name Gau or Sarasvati; bharyayam--in the womb of his wife; visvaksenam--Visvaksema; adhat--begot; sutam--a son.

TRANSLATION

King Nipa begot a son named Brahmadata through the womb of his wife, Krtvi, who was the daughter of Suka. And Brahmadata, who was a great yogi, begot a son named Visvaksema through the womb of his wife, Sarasvati.

PURPORT

The Suka mentioned here is different from the Sukadeva Gosvami who spoke Srimad-Bhagavatam. Sukadeva Gosvami, the son of Vyasadeva, is described in great detail in the Brahma-vaivarta purana. There it is said that Vyasadeva maintained the daughter of Jabali as his wife and that after they performed penances together for many years, he placed his seed in her womb. The child remained in the womb of his mother for twelve years, and when the father asked the son to come out, the son replied that he would not come out unless he were completely liberated from the influence of maya. Vyasadeva then assured the child that he would not be influenced by maya, but the child did not believe his father, for the father was still attached to his wife and children. Vyasadeva then went to Dvaraka and informed the Personality of Godhead about his problem, and the Personality of Godhead, at Vyasadeva's request, went to Vyasadeva's cottage, where He assured the child in the womb that he would not be influenced by maya. Thus assured, the child came out, but he immediately went away as a parivrajakacarya. When the father, very much aggrieved, began to follow his saintly boy, Sukadeva Gosvami, the boy created a duplicate Sukadeva, who later entered family life. Therefore, the suka-kanya, or daughter of Sukadeva, mentioned in this verse is the daughter of the duplicate or imitation Sukadeva. The original Sukadeva was a lifelong brahmacari.

TEXT 26

TEXT

jaigisavyopadesena
yoga-tantram cakara ha
udaksenas tatas tasmad
bhallato barhadisavah

SYNONYMS

jaigisavya--of the great rsi named Jaigisavya; upadesena--by the instruction; yoga-tantram--an elaborate description of the mystic yoga system; cakara--compiled; ha--in the past; udaksenah--Udaksena; tatah--from him (Visvaksena); tasmad--from him (Udaksena); bhallatah--a son named Bhallata; barhadisavah--(all of these are known as) descendants of Brhadisu.

TRANSLATION

Following the instructions of the great sage Jaigisavya, Visvaksena compiled an elaborate description of the mystic yoga system. From Visvaksena, Udaksena was born, and from Udaksena, Bhallata. All these sons are known as descendants of Brhadisu.

TEXT 27

TEXT

yavinaro dvimidhasya
krtimams tat-sutah smrtah
namna satyadhrtis tasya
drdhanemih suparsvakrt

SYNONYMS

yavinarah--Yavinara; dvimidhasya--the son of Dvimidha; krtiman--Krtiman; tat-sutah--the son of Yavinara; smrtah--is well known; namna--by name; satyadhrtih--Satyadhrti; tasya--of him (Satyadhrti); drdhanemih--Drdhanemi; suparsva-krt--the father of Suparsva.

TRANSLATION

The son of Dvimidha was Yavinara, whose son was Krtiman. The son of Krtiman was well known as Satyadhrti. From Satyadhrti came a son named Drdhanemi, who became the father of Suparsva.

TEXTS 28-29

TEXT

suparsvat sumatis tasya
putrah sannatimams tatah
krti hiranyanabhad yo
yogam prapya jagau sma sat

samhitah pracyasamnam vai

nipo hy udgrayudhas tatah
tasya ksemyah suviro 'tha
suvirasya ripunjayah

SYNONYMS

suparsvat--from Suparsva; sumatih--a son named Sumati; tasya putrah--his son (Sumati's son); sannatiman--Sannatiman; tatah--from him; krti--a son named Krti; hiranyanabhat--from Lord Brahma; yah--he who; yogam--mystic power; prapya--getting; jagau--taught; sma--in the past; sat--six; samhitah--descriptions; pracyasamnam--of the Pracyasama verses of the Sama Veda; vai--indeed; nipah--Nipa; hi--indeed; udgrayudhah--Udgrayudha; tatah--from him; tasya--his; ksemyah--Ksemya; suvirah--Suvira; atha--thereafter; suvirasya--of Suvira; ripunjayah--a son named Ripunjaya.

TRANSLATION

From Suparsva came a son named Sumati, from Sumati came Sannatiman, and from Sannatiman came Krti, who achieved mystic power from Brahma and taught six samhitas of the Pracyasama verses of the Sama Veda. The son of Krti was Nipa; the son of Nipa, Udgrayudha; the son of Udgrayudha, Ksemya; the son of Ksemya, Suvira; and the son of Suvira, Ripunjaya.

TEXT 30

TEXT

tato bahuratho nama
purumidho 'prajo 'bhavat
nalinyam ajamidhasya
nilah santis tu tat-sutah

SYNONYMS

tatah--from him (Ripunjaya); bahurathah--Bahuratha; nama--named; purumidhah--Purumidha, the younger brother of Dvimidha; aprajah--sonless; abhavat--became; nalinyam--through Nalini; ajamidhasya--of Ajamidha; nilah--Nila; santih--Santi; tu--then; tat-sutah--the son of Nila.

TRANSLATION

From Ripunjaya came a son named Bahuratha. Purumidha was sonless. Ajamidha had a son named Nila by his wife known as Nalini, and the son of Nila was Santi.

TEXTS 31-33

TEXT

santeh susantis tat-putrah
purujo 'rkas tato 'bhavat
bharmyasvas tanayas tasya
pancasan mudgaladayah

yavinaro brhadvisvah
kampillah sanjayah sutah
bharmyasvah praha putra me
pancanam raksanaya hi

visayanam alam ime
iti pancala-samjnitah
mudgalad brahma-nirvrttam
gotram maudgalya-samjnitam

SYNONYMS

santeh--of Santi; susantih--Susanti; tat-putrah--his son; purujah--Puruja; arkah--Arka; tatah--from him; abhavat--generated; bharmyasvah--Bharmyasva; tanayah--son; tasya--of him; panca--five sons; asan--were; mudgala-adayah--headed by Mudgala; yavinarah--Yavinara; brhadvisvah--Brhadvisva; kampillah--Kampilla; sanjayah--Sanjaya; sutah--sons; bharmyasvah--Bharmyasva; praha--said; putrah--sons; me--my; pancanam--of five; raksanaya--for protection; hi--indeed; visayanam--of different states; alam--competent; ime--all of them; iti--thus; pancala--Pancala; samjnitah--designated; mudgalat--from Mudgala; brahma-nirvrttam--consisting of brahmanas; gotram--a dynasty; maudgalya--Maudgalya; samjnitam--so designated.

TRANSLATION

The son of Santi was Susanti, the son of Susanti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyasva, and from Bharmyasva came five sons--Mudgala, Yavinara, Brhadvisva, Kampilla and Sanjaya. Bharmyasva prayed to his sons, "O my sons, please take charge of my five states, for you are quite competent to do so." Thus his five sons were known as the Pancalas. From Mudgala came a dynasty of brahmanas known as Maudgalya.

TEXT 34

TEXT

mithunam mudgalad bharmyad
divodasah puman abhut
ahalya kanyaka yasyam
satanandas tu gautamat

SYNONYMS

mithunam--twins, one male and one female; mudgalat--from Mudgala; bharmyat--the son of Bharmyasva; divodasah--Divodasa; puman--the male one; abhut--generated; ahalya--Ahalya; kanyaka--the female; yasyam--through whom; satanandah--Satananda; tu--indeed; gautamat--generated by her husband, Gautama.

TRANSLATION

Mudgala, the son of Bharmyasva, had twin children, one male and the other female. The male child was named Divodasa, and the female child was named Ahalya. From the womb of Ahalya by the semen of her husband, Gautama, came a son named Satananda.

TEXT 35

TEXT

tasya satyadhrtih putro
dhanur-veda-visaradah
saradvams tat-suto yasmad
urvasi-darsanat kila
sara-stambe 'patad reto
mithunam tad abhuc chubham

SYNONYMS

tasya--of him (Satananda); satyadhrtih--Satyadhrti; putrah--a son; dhanuh-veda-visaradah--very expert in the art of archery; saradvan--Saradvan; tat-sutah--the son of Satyadhrti; yasmad--from whom; urvasi-darsanat--simply by seeing the celestial Urvasi; kila--indeed; sara-stambe--on a clump of sara grass; apatat--fell; retah--semen; mithunam--a male and female; tat abhut--there were born; subham--all-auspicious.

TRANSLATION

The son of Satananda was Satyadhrti, who was expert in archery, and the son of Satyadhrti was Saradvan. When Saradvan met Urvasi, he discharged semen, which fell on a clump of sara grass. From this semen were born two all-auspicious babies, one male and the other female.

TEXT 36

TEXT

tad drstva krpayagrhnac
chantanur mrgayam caran
krpah kumarah kanya ca
drona-patny abhavat krpi

SYNONYMS

tat--those twin male and female babies; drstva--seeing; krpaya--out of compassion; agrhnat--took; santanuh--King Santanu; mrgayam--while hunting in the forest; caran--wandering in that way; krpah--Krupa; kumarah--the male child; kanya--the female child; ca--also; drona-patni--the wife of Dronacarya; abhavat--became; krpi--named Krpi.

TRANSLATION

While Maharaja Santanu was on a hunting excursion, he saw the male and female children lying in the forest, and out of compassion he took them home. Consequently, the male child was known as Krpa, and the female child was named Krpi. Krpi later became the wife of Dronacarya. Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-first Chapter, of the Srimad-Bhagavatam, entitled "The Dynasty of Bharata."

Chapter Twenty-two
The Descendants of Ajamidha

This chapter describes the descendants of Divodasa. It also describes Jarasandha, who belonged to the Rksa dynasty, as well as Duryodhana, Arjuna and others.

The son of Divodasa was Mitrayu, who had four sons, one after another--Cyavana, Sudasa, Sahadeva and Somaka. Somaka had one hundred sons, of whom the youngest was Prsata, from whom Drupada was born. Drupada's

daughter was Draupadi, and his sons were headed by Dhrstadyumna. Dhrstadyumna's son was Dhrstaketu.

Another son of Ajamidha was named Rksa. From Rksa came a son named Samvarana, and from Samvarana came Kuru, the king of Kuruksetra. Kuru had four sons--Pariksi, Sudhanu, Jahnu and Nisadha. Among the descendants in the dynasty from Sudhanu were Suhotra, Cyavana, Krti and Uparicara Vasu. The sons of Uparicara Vasu, including Brhadratha, Kusamba, Matsya, Pratyagra and Cedipa, became kings of the Cedi state. In the dynasty from Brhadratha came Kusagra, Rsabha, Satyahita, Puspavan and Jahu, and from Brhadratha through the womb of another wife came Jarasandha, who was followed by Sahadeva, Somapi and Srutasrava. Pariksi, the son of Kuru, had no sons. Among the descendants of Jahnu were Suratha, Viduratha, Sarvabhauma, Jayasena, Radhika, Ayutayu, Akrodhana, Devatithi, Rksa, Dilipa and Pratipa.

The sons of Pratipa were Devapi, Santanu and Bahlika. When Devapi retired to the forest, his younger brother Santanu became the king. Although Santanu, being younger, was not eligible to occupy the throne, he disregarded his elder brother. Consequently, there was no rainfall for twelve years. Following the advice of the brahmanas, Santanu was ready to return the kingdom to Devapi, but by the intrigue of Santanu's minister, Devapi became unfit to be king. Therefore Santanu resumed charge of the kingdom, and rain fell properly during his regime. By mystic power, Devapi still lives in the village known as Kalapa-grama. In this Kali-yuga, when the descendants of Soma known as the candra-vamsa (the lunar dynasty) die out, Devapi, at the beginning of Satya-yuga, will reestablish the dynasty of the moon. The wife of Santanu named Ganga gave birth to Bhisma, one of the twelve authorities. Two sons named Citrangada and Vicitravirya were also born from the womb of Satyavati by the semen of Santanu, and Vyasadeva was born from Satyavati by the semen of Parasara, Vyasadeva instructed the history of the Bhagavatam to his son Sukadeva. Through the womb of the two wives and the maidservant of Vicitravirya, Vyasadeva begot Dhrtarastra, Pandu and Vidura.

Dhrtarastra had one hundred sons, headed by Duryodhana, and one daughter named Duhsala. Pandu had five sons, headed by Yudhisthira, and each of these five sons had one son from Draupadi. The names of these sons of Draupadi were Prativindhya, Srutasena, Srutakirti, Satanika and Srutakarma. Besides these five sons, by other wives the Pandavas had many other sons, such as Devaka, Ghatotkaca, Sarvagata, Suhotra, Naramitra, Iravan, Babhruvahana and Abhimanyu. From Abhimanyu, Maharaja Pariksit was born, and Maharaja Pariksit had four sons--Janamejaya, Srutasena, Bhimasena and Ugrasena.

Next Sukadeva Gosvami described the future sons of the Pandu family. From Janamejaya, he said, would come a son named Satanika, and following in the dynasty would be Sahasranika, Asvamedhaja, Asimakrsna, Nemicakra, Citraratha, Suciratha, Vrstiman, Susena, Sunitha, Nrcaksu, Sukhinala, Pariplava, Sunaya, Medhavi, Nrpanjaya, Durva, Timi, Brhadratha, Sudasa, Satanika, Durdamana, Mahinara, Dandapani, Nimi and Ksemaka.

Sukadeva Gosvami then predicted the kings of the magadha-vamsa, or Magadha dynasty. Sahadeva, the son of Jarasandha, would beget Marjari, and from him would come Srutasrava. Subsequently taking birth in the dynasty will be Yutayu, Niramitra, Sunaksatra, Brhatsena, Karmajit, Sutanjaya, Vipra, Suci, Ksema, Suvrata, Dharmasutra, Sama, Dyumatsena, Sumati, Subala, Sunitha, Satyajit, Visvajit and Ripunjaya.

TEXT 1

TEXT

sri-suka uvaca
mitrayus ca divodasac
cyavanas tat-suto nrpa
sudasah sahadevo 'tha
somako jantu-janmakrt

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; mitrayuh--Mitrayu; ca--and; divodasat--was born from Divodasa; cyavanah--Cyavana; tat-sutah--the son of Mitrayu; nrpa--O King; sudasah--Sudasa; sahadevah--Sahadeva; atha--thereafter; somakah--Somaka; jantu-janma-krt--the father of Jantu.

TRANSLATION

Sukadeva Gosvami said: O King, the son of Divodasa was Mitrayu, and from Mitrayu came four sons, named Cyavana, Sudasa, Sahadeva and Somaka. Somaka was the father of Jantu.

TEXT 2

TEXT

tasya putra-satam tesam
yaviyan prsatah sutah
sa tasmad drupado jajne
sarva-sampat-samanvitah

SYNONYMS

tasya--of him (Somaka); putra-satam--one hundred sons; tesam--of all of them; yaviyan--the youngest; prsatah--Prsata; sutah--the son; sah--he; tasmad--from him (Prsata); drupadah--Drupada; jajne--was born; sarva-sampat--with all opulences; samanvitah--decorated.

TRANSLATION

Somaka had one hundred sons, of whom the youngest was Prsata. From Prsata was born King Drupada, who was opulent in all supremacy.

TEXT 3

TEXT

drupadad draupadi tasya
dhrstadyumnadayah sutah
dhrstadyumnad dhrstaketur
bharmyah pancalaka ime

SYNONYMS

drupadat--from Drupada; draupadi--Draupadi, the famous wife of the Pandavas; tasya--of him (Drupada); dhrstadyumna-adayah--headed by Dhrstadyumna; sutah--sons; dhrstadyumnat--from Dhrstadyumna; dhrstaketuh--the son named Dhrstaketu; bharmyah--all descendants of Bharmyasva; pancalakah--they are known as the Pancalakas; ime--all of these.

TRANSLATION

From Maharaja Drupada, Draupadi was born. Maharaja Drupada also had many sons, headed by Dhrstadyumna. From Dhrstadyumna came a son named Dhrstaketu. All these personalities are known as descendants of Bharmyasva or as the dynasty of Pancala.

TEXTS 4-5

TEXT

yo 'jamidha-suto hy anya
rksah samvaranas tatah
tapatyam surya-kanyayam
kuruksetra-patih kuruh

parikshih sudhanur jahnur
nisadhas ca kuroh sutah
suhotro 'bhut sudhanusas
cyavano 'tha tatah krti

SYNONYMS

yah--who; ajamidha-sutah--was a son born from Ajamidha; hi--indeed; anyah--another; rksah--Rksa; samvaranah--Samvarana; tatah--from him (Rksa); tapatyam--Tapati; surya-kanyayam--in the womb of the daughter of the sun-god; kuruksetra-patih--the King of Kuruksetra; kuruh--Kuru was born; parikshih sudhanuh jahnuh nisadhah ca--Pariksi, Sudhanu, Jahnu and Nisadha; kuroh--of Kuru; sutah--the sons; suhotrah--Suhotra; abhut--was born; sudhanusah--from Sudhanu; cyavanah--Cyavana; atha--from Suhotra; tatah--from him (Cyavana); krti--a son named Krti.

TRANSLATION

Another son of Ajamidha was known as Rksa. From Rksa came a son named Samvarana, and from Samvarana through the womb of his wife, Tapati, the daughter of the sun-god, came Kuru, the King of Kuruksetra. Kuru had four sons--Pariksi, Sudhanu, Jahnu and Nisadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Krti was born.

TEXT 6

TEXT

vasus tasyoparicaro
brhadratha-mukhas tatah
kusamba-matsya-pratyagra-
cedipadyas ca cedipah

SYNONYMS

vasuh--a son named Vasu; tasya--of him (Krti); uparicarah--the surname of Vasu; brhadratha-mukhah--headed by Brhadratha; tatah--from him (Vasu); kusamba--Kusamba; matsya--Matsya; pratyagra--Pratyagra; cedipa-adyah--Cedipa and others; ca--also; cedi-pah--all of them became rulers of the Cedi state.

TRANSLATION

The son of Krti was Uparicara Vasu, and among his sons, headed by Brhadratha, were Kusamba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.

TEXT 7

TEXT

brhadrathat kusagro 'bhud
rsabhas tasya tat-sutah
jajne satyahito 'patyam
puspavams tat-suto jahuh

SYNONYMS

brhadrathat--from Brhadratha; kusagrah--Kusagra; abhut--a son was born; rsabhah--Rsabha; tasya--of him (Kusagra); tat-sutah--his (Rsabha's) son; jajne--was born; satyahitah--Satyahita; apatyam--offspring; puspavan--Puspavan; tat-sutah--his (Puspavan's) son; jahuh--Jahu.

TRANSLATION

From Brhadratha, Kusagra was born; from Kusagra, Rsabha; and from Rsabha, Satyahita. The son of Satyahita was Puspavan, and the son of Puspavan was Jahu.

TEXT 8

TEXT

anyasyam api bharyayam
sakale dve brhadrathat
ye matra bahir utsrste
jaraya cabhisandhite
jiva jiveti kridantya
jarasandho 'bhavat sutah

SYNONYMS

anyasyam--in another; api--also; bharyayam--wife; sakale--parts; dve--two; brhadrathat--from Brhadratha; ye--which two parts; matra--by the mother; bahir utsrste--because of rejection; jaraya--by the demoness named Jara; ca--and; abhisandhite--when they were joined together; jiva jiva iti--O living entity, be alive; kridantya--playing like that; jarasandhah--Jarasandha; abhavat--was generated; sutah--a son.

TRANSLATION

Through the womb of another wife, Brhadratha begot two halves of a son. When the mother saw those two halves she rejected them, but later a she-demon named Jara playfully joined them and said, "Come to life, come to life!" Thus the son named Jarasandha was born.

TEXT 9

TEXT

tatas ca sahadevo 'bhut

somampir yac chrutasravah
pariksir anapatyo 'bhut
suratho nama jahnavah

SYNONYMS

tatah ca--and from him (Jarasandha); sahadevah--Sahadeva; abhut--was born; somapih--Somapi; yat--of him (Somapi); srutasravah--a son named Srutasrava; parikshir--the son of Kuru named Pariksi; anapatyah--without any son; abhut--became; surathah--Suratha; nama--named; jahnavah--was the son of Jahnu.

TRANSLATION

From Jarasandha came a son named Sahadeva; from Sahadeva, Somapi; and from Somapi, Srutasrava. The son of Kuru called Pariksi had no sons, but the son of Kuru called Jahnu had a son named Suratha.

TEXT 10

TEXT

tato vidurathas tasmāt
sarvabhaumas tato 'bhavat
jayasenas tat-tanayo
radhiko 'to 'yutayv abhut

SYNONYMS

tatah--from him (Suratha); vidurathah--a son named Viduratha; tasmāt--from him (Viduratha); sarvabhaumah--a son named Sarvabhauma; tatah--from him (Sarvabhauma); abhavat--was born; jayasenah--Jayasena; tat-tanayah--the son of Jayasena; radhikah--Radhika; atah--and from him (Radhika); ayutayuh--Ayutayu; abhut--was born.

TRANSLATION

From Suratha came a son named Viduratha, from whom Sarvabhauma was born. From Sarvabhauma came Jayasena; from Jayasena, Radhika; and from Radhika, Ayutayu.

TEXT 11

TEXT

tatas cakrodhanas tasmāt
devatithir amusya ca
rksas tasya dilipo 'bhut
pratipas tasya catmajah

SYNONYMS

tatah--from him (Ayutayu); ca--and; akrodhanah--a son named Akrodhana; tasmāt--from him (Akrodhana); devatithir--a son named Devatithi; amusya--of him (Devatithi); ca--also; rksah--Rksa; tasya--of him (Rksa); dilipah--a son named Dilipa; abhut--was born; pratipah--Pratipa; tasya--of him (Dilipa); ca--and; atma-jah--the son.

TRANSLATION

From Ayutayu came a son named Akrodhana, and his son was Devatithi. The son of Devatithi was Rksa, the son of Rksa was Dilipa, and the son of Dilipa was Pratipa.

TEXTS 12-13

TEXT

devapih santanus tasya
bahlika iti catmajah
pitr-rajyam parityajya
devapis tu vanam gatah

abhavac chantanu raja
pran mahabhisa-samjnitah
yam yam karabhyam sprsati
jirnam yauvanam eti sah

SYNONYMS

devapih--Devapi; santanuh--Santanu; tasya--of him (Pratipa); bahlikah--Bahlika; iti--thus; ca--also; atma-jah--the sons; pitr-rajyam--the father's property, the kingdom; parityajya--rejecting; devapih--Devapi, the eldest; tu--indeed; vanam--to the forest; gatah--left; abhavat--was; santanuh--Santanu; raja--the king; prak--before; mahabhisa--Mahabhisa; samjnitah--most celebrated; yam yam--whomever; karabhyam--with his hands; sprsati--touched; jirnam--although very old; yauvanam--youth; eti--attained; sah--he.

TRANSLATION

The sons of Pratipa were Devapi, Santanu and Bahlika. Devapi left the kingdom of his father and went to the forest, and therefore Santanu became the king. Santanu, who in his previous birth was known as Mahabhisa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.

TEXTS 14-15

TEXT

santim apnoti caivagryam
karmana tena santanuh
sama dvadasa tad-rajye
na vavarsa yada vibhuh

santanur brahmanair uktah
parivettayam agrabhuk
rajyam dehy agrajayasu
pura-rastra-vivrdhdhaye

SYNONYMS

santim--youthfulness for sense gratification; apnoti--one gets; ca--also; eva--indeed; agryam--principally; karmana--by the touch of his hand; tena--because of this; santanuh--known as Santanu; samah--years;

dvadasa--twelve; tat-rajye--in his kingdom; na--not; vavarsa--sent rain; yada--when; vibhuh--the controller of the rain, namely the King of heaven, Indra; santanuh--Santanu; brahmanaih--by the learned brahmanas; uktah--when advised; parivetta--faulty because of being a usurper; ayam--this; agra-bhuk--enjoying in spite of your elder brother's being present; rajyam--the kingdom; dehi--give; agrajaya--to your elder brother; asu--immediately; pura-rastra--of your home and the kingdom; vivrddhaye--for elevation.

TRANSLATION

Because the King was able to make everyone happy for sense gratification, primarily by the touch of his hand, his name was Santanu. Once, when there was no rainfall in the kingdom for twelve years and the King consulted his learned brahminical advisors, they said, "You are faulty for enjoying the property of your elder brother. For the elevation of your kingdom and home, you should return the kingdom to him."

PURPORT

One cannot enjoy sovereignty or perform an agnihotra-yajna in the presence of one's elder brother, or else one becomes a usurper, known as parivetta.

TEXTS 16-17

TEXT

evam ukto dvijair jyestham
chandayam asa so 'bravit
tan-mantri-prahitair viprair
vedad vibhramsito gira

veda-vadativadan vai
tada devo vavarsa ha
devapir yogam asthaya
kalapa-gramam asritah

SYNONYMS

evam--thus (as above mentioned); uktah--being advised; dvijaih--by the brahmanas; jyestham--unto his eldest brother, Devapi; chandayam asa--requested to take charge of the kingdom; sah--he (Devapi); abravit--said; tat-mantri--by Santanu's minister; prahitaih--instigated; vipraih--by the brahmanas; vedat--from the principles of the Vedas; vibhramsitah--fallen; gira--by such words; veda-vada-ativadan--words blaspheming the Vedic injunctions; vai--indeed; tada--at that time; devah--the demigod; vavarsa--showered rains; ha--in the past; devapih--Devapi; yogam asthaya--accepting the process of mystic yoga; kalapa-gramam--the village known as Kalapa; asritah--took shelter of (and is living in even now).

TRANSLATION

When the brahmanas said this, Maharaja Santanu went to the forest and requested his elder brother Devapi to take charge of the kingdom, for it is the duty of a king to maintain his subjects. Previously, however, Santanu's minister Asvavara had instigated some brahmanas to induce Devapi to transgress the injunctions of the Vedas and thus make himself

unfit for the post of ruler. The brahmanas deviated Devapi from the path of the Vedic principles, and therefore when asked by Santanu he did not agree to accept the post of ruler. On the contrary, he blasphemed the Vedic principles and therefore became fallen. Under the circumstances, Santanu again became the king, and Indra, being pleased, showered rains. Devapi later took to the path of mystic yoga to control his mind and senses and went to the village named Kalapagrama, where he is still living.

TEXTS 18-19

TEXT

soma-vamse kalau naste
krtadau sthapayisyati
bahlikat somadatto 'bhud
bhurir bhuristravas tatah

salas ca santanor asid
gangayam bhisma atmavan
sarva-dharma-vidam srestho
maha-bhagavatah kavih

SYNONYMS

soma-vamse--when the dynasty of the moon-god; kalau--in this age of Kali; naste--being lost; krtadau--at the beginning of the next Satya-yuga; sthapayisyati--will reestablish; bahlikat--from Bahlika; somadattah--Somadatta; abhut--generated; bhurih--Bhuri; bhuri-sravah--Bhuristrava; tatah--thereafter; salah ca--a son named Sala; santanoh--from Santanu; asit--generated; gangayam--in the womb of Ganga, the wife of Santanu; bhismah--a son named Bhisma; atmavan--self-realized; sarva-dharma-vidam--of all religious persons; sresthah--the best; maha-bhagavatah--an exalted devotee; kavih--and a learned scholar.

TRANSLATION

After the dynasty of the moon-god comes to an end in this age of Kali, Devapi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bahlika [the brother of Santanu] came a son named Somadatta, who had three sons, named Bhuri, Bhuristrava and Sala. From Santanu, through the womb of his wife named Ganga, came Bhisma, the exalted, self-realized devotee and learned scholar.

TEXT 20

TEXT

vira-yuthagranir yena
ramo 'pi yudhi tosintah
santanor dasa-kanyayam
jajne citrangadah sutah

SYNONYMS

vira-yutha-agranih--Bhismadeva, the foremost of all warriors; yena--by whom; ramah api--even Parasurama, the incarnation of God; yudhi--in a fight; tosintah--was satisfied (when defeated by Bhismadeva); santanoh--by

Santanu; dasa-kanyayam--in the womb of Satyavati, who was known as the daughter of a sudra; jajne--was born; citrangadah--Citrangada; sutah--a son.

TRANSLATION

Bhismadeva was the foremost of all warriors. When he defeated Lord Parasurama in a fight, Lord Parasurama was very satisfied with him. By the semen of Santanu in the womb of Satyavati, the daughter of a fisherman, Citrangada took birth.

PURPORT

Satyavati was actually the daughter of Uparicara Vasu by the womb of a fisherwoman known as Matsyagarbha. Later, Satyavati was raised by a fisherman.

The fight between Parasurama and Bhismadeva concerns three daughters of Kasiraja--Ambika, Ambalika and Amba--who were forcibly abducted by Bhismadeva, acting on behalf of his brother Vicitravirya. Amba thought that Bhismadeva would marry her and became attached to him, but Bhismadeva refused to marry her, for he had taken the vow of brahmacharya. Amba therefore approached Bhismadeva's military spiritual master, Parasurama, who instructed Bhisma to marry her. Bhismadeva refused, and therefore Parasurama fought with him to force him to accept the marriage. But Parasurama was defeated, and he was pleased with Bhisma.

TEXTS 21-24

TEXT

vicitraviryas cavarajo
namna citrangado hatah
yasyam parasarat saksad
avatirno hareh kala

veda-gupto munih krsno
yato 'ham idam adhyagam
hitva sva-sisyan pailadin
bhagavan badarayanah

mahyam putraya santaya
param guhyam idam jagau
vicitraviryo 'thovaha
kasiraja-sute balat

svayamvarad upanite
ambikambalike ubhe
tayor asakta-hrdayo
grhito yaksmana mrtah

SYNONYMS

vicitraviryah--Vicitravirya, the son of Santanu; ca--and; avarajah--the younger brother; namna--by a Gandharva named Citrangada; citrangadah--Citrangada; hatah--was killed; yasyam--in the womb of Satyavati previous to her marriage to Santanu; parasarat--by the semen of Parasara Muni; saksat--directly; avatirnah--incarnated; hareh--of the Supreme Personality of Godhead; kala--expansion; veda-guptah--the protector of

the Vedas; munih--the great sage; krsnah--Krsna Dvaipayana; yatah--from whom; aham--I (Sukadeva Gosvami); idam--this (Srimad-Bhagavatam); adhyagam--studied thoroughly; hitva--rejecting; sva-sisyan--his disciples; paila-adin--headed by Paila; bhagavan--the incarnation of the Lord; badarayanah--Vyasadeva; mahyam--unto me; putraya--a son; santaya--who was truly controlled from sense gratification; param--the supreme; guhyam--the most confidential; idam--this Vedic literature (Srimad-Bhagavatam); jagau--instructed; vicitraviryah--Vicitravirya; atha--thereafter; uvaha--married; kasiraja-sute--two daughters of Kasiraja; balat--by force; svayamvarat--from the arena of the svayamvara; upanite--being brought; ambika-ambalike--Ambika and Ambalika; ubhe--both of them; tayoh--unto them; asakta--being too attached; hrdayah--his heart; grhitah--being contaminated; yaksmana--by tuberculosis; mrtah--he died.

TRANSLATION

Citrangada, of whom Vicitravirya was the younger brother, was killed by a Gandharva who was also named Citrangada. Satyavati, before her marriage to Santanu, gave birth to the master authority of the Vedas, Vyasadeva, known as Krsna Dvaipayana, who was begotten by Parasara Muni. From Vyasadeva, I [Sukadeva Gosvami] was born, and from him I studied this great work of literature, Srimad-Bhagavatam. The incarnation of Godhead Vedavyasa, rejecting his disciples, headed by Paila, instructed Srimad-Bhagavatam to me because I was free from all material desires. After Ambika and Ambalika, the two daughters of Kasiraja, were taken away by force, Vicitravirya married them, but because he was too attached to these two wives, he had a heart attack and died of tuberculosis.

TEXT 25

TEXT

ksetre 'prajasya vai bhratur
matrokto badarayanah
dhrtarastram ca pandum ca
viduram capy ajijanat

SYNONYMS

ksetre--in the wives and maidservant; aprajasya--of Vicitravirya, who had no progeny; vai--indeed; bhratuh--of the brother; matra uktah--being ordered by the mother; badarayanah--Vedavyasa; dhrtarastram--a son named Dhrtarastra; ca--and; pandum--a son named Pandu; ca--also; viduram--a son named Vidura; ca--also; api--indeed; ajijanat--begot.

TRANSLATION

Badarayana, Sri Vyasadeva, following the order of his mother, Satyavati, begot three sons, two by the womb of Ambika and Ambalika, the two wives of his brother Vicitravirya, and the third by Vicitravirya's maidservant. These sons were Dhrtarastra, Pandu and Vidura.

PURPORT

Vicitravirya died of tuberculosis, and his wives, Ambika and Ambalika, had no issue. Therefore, after Vicitravirya's death, his mother, Satyavati, who was also the mother of Vyasadeva, asked Vyasadeva to beget children through the wives of Vicitravirya. In those days, the brother of

the husband could beget children through the womb of his sister-in-law. This was known as devarena sutotpatti. If the husband was somehow unable to beget children, his brother could do so through the womb of his sister-in-law. This devarena sutotpatti and the sacrifices of asvamedha and gomedha are forbidden in the age of Kali.

asvamedham gavalambham
sannyasam pala-paitrkam
devarena sutotpattim
kalau panca vivarjayet

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (Brahma-vaivarta Purana).

TEXT 26

TEXT

gandharyam dhrtarastrasya
jajne putra-satam nrpa
tatra duryodhano jyestho
duhsala capi kanyaka

SYNONYMS

gandharyam--in the womb of Gandhari; dhrtarastrasya--of Dhrtarastra; jajne--were born; putra-satam--one hundred sons; nrpa--O King Pariksit; tatra--among the sons; duryodhanah--the son named Duryodhana; jyesthah--the eldest; duhsala--Duhsala; ca api--also; kanyaka--one daughter.

TRANSLATION

Dhrtarastra's wife, Gandhari, gave birth to one hundred sons and one daughter, O King. The oldest of the sons was Duryodhana, and the daughter's name was Duhsala.

TEXTS 27-28

TEXT

sapan maithuna-ruddhasya
pandoh kuntyam maha-rathah
jata dharmanilendrebhyo
yudhisthira-mukhas trayah

nakulah sahadevas ca
madryam nasatya-dasrayoh
draupadyam panca pancabhyah
putras te pitaro 'bhavan

SYNONYMS

sapat--due to being cursed; maithuna-ruddhasya--who had to restrain sexual life; pandoh--of Pandu; kuntyam--in the womb of Kunti; maha-rathah--great heroes; jatah--took birth; dharma--by Maharaja Dharma, or

Dharmaraja; anila--by the demigod controlling the wind; indrebhyah--and by the demigod Indra, the controller of rain; yudhisthira--Yudhisthira; mukhah--headed by; trayah--three sons (Yudhisthira, Bhima and Arjuna); nakulah--Nakula; sahadevah--Sahadeva; ca--also; madryam--in the womb of Madri; nasatya-dasrayoh--by Nasatya and Dasra, the Asvini-kumaras; draupadyam--in the womb of Draupadi; panca--five; pancabhyah--from the five brothers (Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva); putrah--sons; te--they; pitarah--uncles; abhavan--became.

TRANSLATION

Pandu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhisthira, Bhima and Arjuna were begotten through the womb of his wife, Kunti, by Dharmaraja, by the demigod controlling the wind, and by the demigod controlling the rain. Pandu's second wife, Madri, gave birth to Nakula and Sahadeva, who were begotten by the two Asvini-kumaras. The five brothers, headed by Yudhisthira, begot five sons through the womb of Draupadi. These five sons were your uncles.

TEXT 29

TEXT

yudhisthirat prativindhyah
srutaseno vrkodarat
arjunac chrutakirtis tu
satanikas tu nakulih

SYNONYMS

yudhisthirat--from Maharaja Yudhisthira; prativindhyah--a son named Prativindhya; srutasenah--Srutasena; vrkodarat--begotten by Bhima; arjunat--from Arjuna; srutakirtih--a son named Srutakirti; tu--indeed; satanikah--a son named Satanika; tu--indeed; nakulih--of Nakula.

TRANSLATION

From Yudhisthira came a son named Prativindhya, from Bhima a son named Srutasena, from Arjuna a son named Srutakirti, and from Nakula a son named Satanika.

TEXTS 30-31

TEXT

sahadeva-suto rajan
chrutakarma tathapare
yudhisthirat tu pauravyam
devako 'tha ghatotkacah

bhimasenad dhidimbayam
kalyam sarvagatas tatah
sahadevat suhotram tu
vijayasuta parvati

SYNONYMS

sahadeva-sutah--the son of Sahadeva; rajan--O King; srutakarma--Srutakarma; tatha--as well as; apare--others; yudhisthirat--from Yudhisthira; tu--indeed; pauravyam--in the womb of Pauravi; devakah--a son named Devaka; atha--as well as; ghatokacah--Ghatotkaca; bhimasenat--from Bhimasena; hidimbayam--in the womb of Hidimba; kalyam--in the womb of Kali; sarvagatah--Sarvagata; tatah--thereafter; sahadevat--from Sahadeva; suhotram--Suhotra; tu--indeed; vijaya--Vijaya; asuta--gave birth to; parvati--the daughter of the Himalayan king.

TRANSLATION

O King, the son of Sahadeva was Srutakarma. Furthermore, Yudhisthira and his brothers begot other sons in other wives. Yudhisthira begot a son named Devaka through the womb of Pauravi, and Bhimasena begot a son named Ghatotkaca through his wife Hidimba and a son named Sarvagata through his wife Kali. Similarly, Sahadeva had a son named Suhotra through his wife named Vijaya, who was the daughter of the king of the mountains.

TEXT 32

TEXT

karenumatyam nakulo
naramitram tatharjunah
iravantam ulupyam vai
sutayam babhruvahanam
manipura-pateh so 'pi
tat-putrah putrika-sutah

SYNONYMS

karenumatyam--in the wife named Karenumati; nakulah--Nakula; naramitram--a son named Naramitra; tatha--also; arjunah--Arjuna; iravantam--Iravan; ulupyam--in the womb of the Naga-kanya named Ulupi; vai--indeed; sutayam--in the daughter; babhruvahanam--a son named Babhruvahana; manipura-pateh--of the king of Manipura; sah--he; api--although; tat-putrah--the son of Arjuna; putrika-sutah--the son of his maternal grandfather.

TRANSLATION

Nakula begot a son named Naramitra through his wife named Karenumati. Similarly, Arjuna begot a son named Iravan through his wife known as Ulupi, the daughter of the Nagas, and a son named Babhruvahana by the womb of the princess of Manipura. Babhruvahana became the adopted son of the king of Manipura.

PURPORT

It is to be understood that Parvati is the daughter of the king of the very, very old mountainous country known as the Manipura state. Five thousand years ago, therefore, when the Pandavas ruled, Manipura existed, as did its king. Therefore this kingdom is a very old, aristocratic Vaisnava kingdom. If this kingdom is organized as a Vaisnava state, this revitalization will be a great success because for five thousand years this state has maintained its identity. If the Vaisnava spirit is revived there, it will be a wonderful place, renowned throughout the entire world. Manipuri Vaisnavas are very famous in Vaisnava society. In

Vrndavana and Navadvipa there are many temples constructed by the king of Manipura. Some of our devotees belong to the Manipura state. The Krsna consciousness movement, therefore, can be well spread in the state of Manipura by the cooperative efforts of the Krsna conscious devotees.

TEXT 33

TEXT

tava tatah subhadrayam
abhimanyur ajayata
sarvatirathajid vira
uttarayam tato bhavan

SYNONYMS

tava--your; tatah--father; subhadrayam--in the womb of Subhadra; abhimanyuh--Abhimanyu; ajayata--was born; sarva-atiratha-jit--a great fighter who could defeat the atirathas; virah--a great hero; uttarayam--in the womb of Uttara; tatah--from Abhimanyu; bhavan--your good self.

TRANSLATION

My dear King Pariksit, your father, Abhimanyu, was born from the womb of Subhadra as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttara, the daughter of Viradraja, you were born.

TEXT 34

TEXT

pariksinesu kurusu
drauner brahmastra-tejasa
tvam ca krsnanubhavena
sajivo mocito 'ntakat

SYNONYMS

pariksinesu--because of being annihilated in the Kuruksetra war; kurusu--the members of the Kuru dynasty, such as Duryodhana; drauneh--Asvatthama, the son of Dronacarya; brahmastra-tejasa--because of the heat of the brahmastra nuclear weapon; tvam ca--your good self also; krsnanubhavena--because of the mercy of Lord Krsna; sajivah--with your life; mocitah--released; antakat--from death.

TRANSLATION

After the Kuru dynasty was annihilated in the Battle of Kuruksetra, you also were about to be destroyed by the brahmastra atomic weapon released by the son of Dronacarya, but by the mercy of the Supreme Personality of Godhead, Krsna, you were saved from death.

TEXT 35

TEXT

taveme tanayas tata

janamejaya-purvakah
srutaseno bhimasena
ugrasenas ca viryavan

SYNONYMS

tava--your; ime--all these; tanayah--sons; tata--my dear King
Pariksit; janamejaya--Janamejaya; purvakah--headed by; srutasenah--
Srutasena; bhimasenah--Bhimasena; ugrasenah--Ugrasena; ca--also;
viryavan--all very powerful.

TRANSLATION

My dear King, your four sons--Janamejaya, Srutasena, Bhimasena and
Ugrasena--are very powerful. Janamejaya is the eldest.

TEXT 36

TEXT

janamejayas tvam viditva
taksakan nidhanam gatam
sarpan vai sarpa-yagagnau
sa hosyati rusanvitah

SYNONYMS

janamejayah--the eldest son; tvam--about you; viditva--knowing;
taksakat--by the Taksaka serpent; nidhanam--death; gatam--undergone;
sarpan--the snakes; vai--indeed; sarpa-yaga-agnau--in the fire of the
sacrifice for killing all the snakes; sah--he (Janamejaya); hosyati--will
offer as a sacrifice; rusa-anvitah--because of being very angry.

TRANSLATION

Because of your death by the Taksaka snake, your son Janamejaya will
be very angry and will perform a sacrifice to kill all the snakes in the
world.

TEXT 37

TEXT

kalaseyam purodhaya
turam turaga-medhasat
samantat prthivim sarvam
jitva yaksyati cadhvaraih

SYNONYMS

kalaseyam--the son of Kalasa; purodhaya--accepting as the priest;
turam--Tura; turaga-medhasat--he will be known as Turaga-medhasat (a
performer of many horse sacrifices); samantat--including all parts;
prthivim--the world; sarvam--everywhere; jitva--conquering; yaksyati--
will execute sacrifices; ca--and; adhvaraih--by performing asvamedha-
yajnas.

TRANSLATION

After conquering throughout the world and after accepting Tura, the son of Kalasa, as his priest, Janamejaya will perform asvamedha-yajnas, for which he will be known as Turaga-medhasat.

TEXT 38

TEXT

tasya putrah sataniko
yajnavalkyat trayim pathan
astra-jnanam kriya-jnanam
saunakat param esyati

SYNONYMS

tasya--of Janamejaya; putrah--the son; satanikah--Satanika; yajnavalkyat--from the great sage known as Yajnavalkya; trayim--the three Vedas (Sama, Yajur and Rg); pathan--studying thoroughly; astra-jnanam--the art of military administration; kriya-jnanam--the art of performing ritualistic ceremonies; saunakat--from Saunaka Rsi; param--transcendental knowledge; esyati--will achieve.

TRANSLATION

The son of Janamejaya known as Satanika will learn from Yajnavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military art from Krpacarya and the transcendental science from the sage Saunaka.

TEXT 39

TEXT

sahasranikas tat-putras
tatas caivasvamedhajah
asimakrsnas tasyapi
nemicakras tu tat-sutah

SYNONYMS

sahasranikah--Sahasranika; tat-putrah--the son of Satanika; tatah--from him (Sahasranika); ca--also; eva--indeed; asvamedhajah--Asvamedhaja; asimakrsnah--Asimakrsna; tasya--from him (Asvamedhaja); api--also; nemicakrah--Nemicakra; tu--indeed; tat-sutah--his son.

TRANSLATION

The son of Satanika will be Sahasranika, and from him will come the son named Asvamedhaja. From Asvamedhaja will come Asimakrsna, and his son will be Nemicakra.

TEXT 40

TEXT

gajahvaye hrte nadya
kausambyam sadhu vatsyati

uktas tatas citrarathas
tasmac chucirathah sutah

SYNONYMS

gajahvaye--on the town of Hastinapura (New Delhi); hrte--being inundated; nadya--by the river; kausambyam--in the place known as Kausambi; sadhu--duly; vatsyati--will live there; uktah--celebrated; tatah--thereafter; citrarathah--Citraratha; tasmac--from him; sucirathah--Suciratha; sutah--the son.

TRANSLATION

When the town of Hastinapura [New Delhi] is inundated by the river, Nemicakra will live in the place known as Kausambi. His son will be celebrated as Citraratha, and the son of Citraratha will be Suciratha.

TEXT 41

TEXT

tasmac ca vrstimams tasya
suseno 'tha mahipatih
sunithas tasya bhavita
nrcaksur yat sukhinalah

SYNONYMS

tasmac--from him (Suciratha); ca--also; vrstimam--the son known as Vrstiman; tasya--his (son); susenah--Susena; atha--thereafter; mahipatih--the emperor of the whole world; sunithah--Sunitha; tasya--his; bhavita--will be; nrcaksuh--his son, Nrcaksu; yat--from him; sukhinalah--Sukhinala.

TRANSLATION

From Suciratha will come the son named Vrstiman, and his son, Susena, will be the emperor of the entire world. The son of Susena will be Sunitha, his son will be Nrcaksu, and from Nrcaksu will come a son named Sukhinala.

TEXT 42

TEXT

pariplavah sutas tasman
medhavi sunayatmajah
nrpanjayas tato durvas
timis tasmaj janisyati

SYNONYMS

pariplavah--Pariplava; sutah--the son; tasmac--from him (Pariplava); medhavi--Medhavi; sunaya-atmajah--the son of Sunaya; nrpanjayah--Nrpanjaya; tatah--from him; durvah--Durva; timih--Timi; tasmac--from him; janisyati--will take birth.

TRANSLATION

The son of Sukhinala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhavi; from Medhavi, Nrpanjaya; from Nrpanjaya, Durva; and from Durva, Timi.

TEXT 43

TEXT

timer brhadrathas tasmac
chatanikah sudasajah
satanikad durdamanas
tasyapatyam mahinarah

SYNONYMS

timeh--of Timi; brhadrathah--Brhadratha; tasmac--from him (Brhadratha); satanikah--Satanika; sudasa-jah--the son of Sudasa; satanikat--from Satanika; durdamanah--a son named Durdamana; tasya apatyam--his son; mahinarah--Mahinara.

TRANSLATION

From Timi will come Brhadratha; from Brhadratha, Sudasa; and from Sudasa, Satanika. From Satanika will come Durdamana, and from him will come a son named Mahinara.

TEXTS 44-45

TEXT

dandapanir nimis tasya
ksemako bhavita yatah
brahma-ksatrasya vai yonir
vamso devarsi-satkrtah

ksemakam prapya rajanam
samstham prapsyati vai kalau
atha magadha-rajano
bhavino ye vadami te

SYNONYMS

dandapanih--Dandapani; nimih--Nimi; tasya--from him (Mahinara); ksemakah--a son named Ksemaka; bhavita--will take birth; yatah--from whom (Nimi); brahma-ksatrasya--of brahmanas and ksatriyas; vai--indeed; yonih--the source; vamsah--the dynasty; deva-rsi-satkrtah--respected by great saintly persons and demigods; ksemakam--King Ksemaka; prapya--up to this point; rajanam--the monarch; samstham--an end to them; prapsyati--there will be; vai--indeed; kalau--in this Kali-yuga; atha--thereafter; magadha-rajana--the kings in the Magadha dynasty; bhavinah--the future; ye--all those who; vadami--I shall explain; te--unto you.

TRANSLATION

The son of Mahinara will be Dandapani, and his son will be Nimi, from whom King Ksemaka will be born. I have now described to you the moon-god's dynasty, which is the source of brahmanas and ksatriyas and is

worshiped by demigods and great saints. In this Kali-yuga, Ksemaka will be the last monarch. Now I shall describe to you the future of the Magadha dynasty. Please listen.

TEXTS 46-48

TEXT

bhavita sahadevasya
marjarir yac chrutasravah
tato yutayus tasyapi
niramitro 'tha tat-sutah

sunaksatrah sunaksatrad
brhatseno 'tha karmajit
tatah sutanjayad viprah
sucis tasya bhavisyati

ksemo 'tha suvratas tasmad
dharmasutrah samas tatah
dyumatseno 'tha sumatih
subalo janita tatah

SYNONYMS

bhavita--will take birth; sahadevasya--the son of Sahadeva; marjarir--Marjari; yat--his son; srutasravah--Srutasrava; tatah--from him; yutayuh--Yutayu; tasya--his son; api--also; niramitrah--Niramitra; atha--thereafter; tat-sutah--his son; sunaksatrah--Sunaksatra; sunaksatrat--from Sunaksatra; brhatsenah--Brhatsena; atha--from him; karmajit--Karmajit; tatah--from him; sutanjayat--from Sutanjaya; viprah--Vipra; sucih--a son named Suci; tasya--from him; bhavisyati--will take birth; ksemah--a son named Ksema; atha--thereafter; suvratah--a son named Suvrata; tasmad--from him; dharmasutrah--Dharmasutra; samah--Sama; tatah--from him; dyumatsenah--Dyumatsena; atha--thereafter; sumatih--Sumati; subalah--Subala; janita--will take birth; tatah--thereafter.

TRANSLATION

Sahadeva, the son of Jarasandha, will have a son named Marjari. From Marjari will come Srutasrava; from Srutasrava, Yutayu; and from Yutayu, Niramitra. The son of Niramitra will be Sunaksatra, from Sunaksatra will come Brhatsena, and from Brhatsena, Karmajit. The son of Karmajit will be Sutanjaya, the son of Sutanjaya will be Vipra, and his son will be Suci. The son of Suci will be Ksema, the son of Ksema will be Suvrata, and the son of Suvrata will be Dharmasutra. From Dharmasutra will come Sama; from Sama, Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

TEXT 49

TEXT

sunithah satyajid atha
visvajid yad ripunjayah
barhadrahas ca bhupala
bhavyah sahasra-vatsaram

SYNONYMS

sunithah--from Subala will come Sunitha; satyajit--Satyajit; atha--from him; visvajit--from Visvajit; yat--from whom; ripunjayah--Ripunjaya; barhadrathah--all in the line of Brhadratha; ca--also; bhupalah--all those kings; bhavyah--will take birth; sahasra-vatsaram--continuously for one thousand years.

TRANSLATION

From Subala will come Sunitha; from Sunitha, Satyajit; from Satyajit, Visvajit; and from Visvajit, Ripunjaya. All of these personalities will belong to the dynasty of Brhadratha, which will rule the world for one thousand years.

PURPORT

This is the history of a monarchy that began with Jarasandha and continues for one thousand years as the above-mentioned kings appear on the surface of the globe.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-second Chapter, of the Srimad-Bhagavatam, entitled "The Descendants of Ajamidha."

Chapter Twenty-three The Dynasties of the Sons of Yayati

In this Twenty-third Chapter the dynasties of Anu, Druhyu, Turvasu and Yadu, as well as the story of Jyamagha, are described.

The sons of Yayati's fourth son, Anu, were Sabhanara, Caksu and Paresnu. Of these three, the sons and grandsons of Sabhanara were, in succession, Kalanara, Srnjaya, Janamejaya, Mahasala and Mahamana. The sons of Mahamana were Usinara and Titiksu. Usinara had four sons, namely Sibi, Vara, Krmi and Daksa. Sibi also had four sons--Vrsadarbha, Sudhira, Madra and Kekaya. The son of Titiksu was Rusadratha, who begot a son named Homa. From Homa came Sutapa and from Sutapa, Bali. In this way the dynasty continued. Begotten by Dirghatama in the womb of the wife of Bali were Anga, Vanga, Kalinga, Suhma, Pundra and Odra, all of whom became kings.

From Anga came Khalapana, whose dynasty included Diviratha, Dharmaratha and Citraratha, also called Romapada, one after another. Maharaja Dasaratha gave in charity one of his daughters, by the name Santa, to his friend Romapada because Romapada had no sons. Romapada accepted Santa as his daughter, and the great sage Rsyasrngga married her. By the mercy of Rsyasrngga, Romapada had a son named Caturanga. The son of Caturanga was Prthulaksa, who had three sons--Brhadratha, Brhatkarma and Brhadbhanu. From Brhadratha came a son named Brhadmana, whose sons and grandsons in succession were Jayadratha, Vijaya, Dhrti, Dhrtavrata, Satkarma and Adhiratha. Adhiratha accepted the son rejected by Kunti, namely Karna, and Karna's son was Vrsasena.

The son of Yayati's third son, Druhyu, was Babhru, whose son and grandsons were Setu, Arabdha, Gandhara, Dharma, Dhrtta, Durmada and Praceta.

The son of Yayati's second son, Turvasu, was Vahni, whose seminal dynasty included Bharga, Bhanuman, Tribhanu, Karandhama and Maruta. The childless Maruta accepted Dushmana, who belonged to the Puru dynasty, as his adopted son. Maharaja Dushmana was anxious to have his kingdom returned, and so he went back to the Puru-vamsa.

Of the four sons of Yadu, Sahasrajit was the eldest. The son of Sahasrajit was named Satajit. He had three sons, of whom one was Haihaya.

The sons and grandsons in the dynasty of Haihaya were Dharma, Netra, Kunti, Sohanji, Mahisman, Bhadrassenaka, Dhanaka, Krtavirya, Arjuna, Jayadhvaja, Talajangha and Vitihotra.

The son of Vitihotra was Madhu, whose eldest son was Vrsni. Because of Yadu, Madhu and Vrsni, their dynasties are known as Yadava, Madhava and Vrsni. Another son of Yadu was Krosta, and from him came Vrjinavan, Svahita, Visadgu, Citraratha, Sasabindu, Prthusrava, Dharma, Usana and Rucaka. Rucaka had five sons, one of whom was known as Jyamagha. Jyamagha was sonless, but by the mercy of the demigods his childless wife gave birth to a son named Vidarbha.

TEXT 1

TEXT

sri-suka uvaca
anoh sabhanaras caksuh
paresnus ca trayah sutah
sabhanarat kalanarah
srnjayas tat-sutas tatah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; anoh--of Anu, the fourth of the four sons of Yayati; sabhanarah--Sabhanara; caksuh--Caksu; paresnuh--Paresnu; ca--also; trayah--three; sutah--sons; sabhanarat--from Sabhanara; kalanarah--Kalanara; srnjayah--Srnjaya; tat-sutah--son of Kalanara; tatah--thereafter.

TRANSLATION

Sukadeva Gosvami said: Anu, the fourth son of Yayati, had three sons, named Sabhanara, Caksu and Paresnu. O King, from Sabhanara came a son named Kalanara, and from Kalanara came a son named Srnjaya.

TEXT 2

TEXT

janamejayas tasya putro
mahasalo mahamanah
usinaras titikus ca
mahamanasa atmajau

SYNONYMS

janamejyah--Janamejaya; tasya--of him (Janamejaya); putrah--a son; mahasalah--Mahasala; mahamanah--(from Mahasala) a son named Mahamana; usinarah--Usinara; titikusuh--Titiksu; ca--and; mahamanasah--from Mahamana; atmajau--two sons.

TRANSLATION

From Srnjaya came a son named Janamejaya. From Janamejaya came Mahasala; from Mahasala, Mahamana; and from Mahamana two sons, named Usinara and Titiksu.

TEXTS 3-4

TEXT

sibir varah krmir daksas
catvarosinaratmajah
vrsadarbhah sudhiras ca
madrah kekaya atmavan

sibes catvara evasams
titiksos ca rusadrathah
tato homo 'tha sutapa
balih sutapaso 'bhavat

SYNONYMS

sibih--Sibi; varah--Vara; krmih--Krmi; daksah--Daksa; catvarah--four; usinara-atmajah--the sons of Usinara; vrsadarbhah--Vrsadarbha; sudhirah ca--as well as Sudhira; madrah--Madra; kekayah--Kekaya; atmavan--self-realized; sibeh--of Sibi; catvarah--four; eva--indeed; asan--there were; titiksoh--of Titiksu; ca--also; rusadrathah--a son named Rusadratha; tatah--from him (Rusadratha); homah--Homa; atha--from him (Homa); sutapah--Sutapa; balih--Bali; sutapasah--of Sutapa; abhavat--there was.

TRANSLATION

The four sons of Usinara were Sibi, Vara, Krmi and Daksa, and from Sibi again came four sons, named Vrsadarbha, Sudhira, Madra and atmatattva-vit Kekaya. The son of Titiksu was Rusadratha. From Rusadratha came Homa; from Homa, Sutapa; and from Sutapa, Bali.

TEXT 5

TEXT

anga-vanga-kalingadyah
suhma-pundraudra-samjnitah
jajnire dirghatamaso
baleh ksetre mahiksitah

SYNONYMS

anga--Anga; vanga--Vanga; kalinga--Kalinga; adyah--headed by; suhma--Suhma; pundra--Pundra; odra--Odra; samjnitah--known as such; jajnire--were born; dirghatamasah--by the semen of Dirghatama; baleh--of Bali; ksetre--in the wife; mahi-ksitah--of the king of the world.

TRANSLATION

By the semen of Dirghatama in the wife of Bali, the emperor of the world, six sons took birth, namely Anga, Vanga, Kalinga, Suhma, Pundra and Odra.

TEXT 6

TEXT

cakruh sva-namna visayan
sad iman pracyakams ca te

khalapano 'ngato jajne
tasmad divirathas tatah

SYNONYMS

cakruh--they created; sva-namna--by their own names; visayan--different states; sat--six; iman--all these; pracyakan ca--on the eastern side (of India); te--those (six kings); khalapanah--Khalapana; angatah--from King Anga; jajne--took birth; tasmad--from him (Khalapana); divirathah--Diviratha; tatah--thereafter.

TRANSLATION

These six sons, headed by Anga, later became kings of six states in the eastern side of India. These states were known according to the names of their respective kings. From Anga came a son named Khalapana, and from Khalapana came Diviratha.

TEXTS 7-10

TEXT

suto dharmaratho yasya
jajne citraratho 'prajah
romapada iti khyatas
tasmai dasarathah sakha

santam sva-kanyam prayacchad
rsyasnrga uvaha yam
deve 'varsati yam rama
aninyur harini-sutam

natya-sangita-vaditirair
vibhramalinganarhanaih
sa tu rajno 'napatyasya
nirupyestim marutvate

prajam adad dasaratho
yena lebhe 'prajah prajah
caturango romapadat
prthulaksas tu tat-sutah

SYNONYMS

sutah--a son; dharmarathah--Dharmaratha; yasya--of whom (Diviratha); jajne--was born; citrarathah--Citraratha; aprajah--without any sons; romapadah--Romapada; iti--thus; khyatah--celebrated; tasmai--unto him; dasarathah--Dasaratha; sakha--friend; santam--Santa; sva-kanyam--Dasaratha's own daughter; prayacchat--delivered; rsyasnrgah--Rsyasnrga; uvaha--married; yam--unto her (Santa); deve--the demigod in charge of rainfall; avarsati--did not shower any rain; yam--unto whom (Rsyasnrga); ramah--prostitutes; aninyuh--brought; harini-sutam--that Rsyasnrga, who was the son of a doe; natya-sangita-vaditirair--by dancing, by singing and by a musical display; vibhrama--bewildering; alingana--by embracing; arhanaih--by worshiping; sah--he (Rsyasnrga); tu--indeed; rajnah--from Maharaja Dasaratha; anapatyasya--who was without issue; nirupya--after establishing; istim--a sacrifice; marutvate--of the demigod named Marutvan; prajam--issue; adat--delivered; dasarathah--Dasaratha; yena--by

which (as a result of the yajna); lebhe--achieved; aprajah--although he had no sons; prajah--sons; caturangah--Caturanga; romapadat--from Citraratha; prthulaksah--Prthulaksa; tu--indeed; tat-sutah--the son of Caturanga.

TRANSLATION

From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapada. Romapada, however, was without issue, and therefore his friend Maharaja Dasaratha gave him his own daughter, named Santa. Romapada accepted her as his daughter, and thereafter she married Rsyasrnga. When the demigods from the heavenly planets failed to shower rain, Rsyasrnga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurements of prostitutes, who danced, staged theatrical performances accompanied by music, and embraced and worshiped him. After Rsyasrnga came, the rain fell. Thereafter, Rsyasrnga performed a son-giving sacrifice on behalf of Maharaja Dasaratha, who had no issue, and then Maharaja Dasaratha had sons. From Romapada, by the mercy of Rsyasrnga, Caturanga was born, and from Caturanga came Prthulaksa.

TEXT 11

TEXT

brhadratho brhatkarma
brhadbhanus ca tat-sutah
adyad brhanmanas tasmaj
jayadratha udahrtah

SYNONYMS

brhadrathah--Brhadratha; brhatkarma--Brhatkarma; brhadbhanuh--Brhadbhanu; ca--also; tat-sutah--the sons of Prthulaksa; adyat--from the eldest (Brhadratha); brhanmanah--Brhanmana was born; tasmaj--from him (Brhanmana); jayadrathah--a son named Jayadratha; udahrtah--celebrated as his son.

TRANSLATION

The sons of Prthulaksa were Brhadratha, Brhatkarma and Brhadbhanu. From the eldest, Brhadratha, came a son named Brhanmana, and from Brhanmana came a son named Jayadratha.

TEXT 12

TEXT

vijayas tasya sambhutyam
tato dhrtir ajayata
tato dhrtavratas tasya
satkarmadhirathas tatah

SYNONYMS

vijayah--Vijaya; tasya--of him (Jayadratha); sambhutyam--in the womb of the wife; tatah--thereafter (from Vijaya); dhrtih--Dhrti; ajayata--took birth; tatah--from him (Dhrti); dhrtavratah--a son named Dhrtavrata;

tasya--of him (Dhrtavrata); satkarma--Satkarma; adhirathah--Adhiratha;
tatah--from him (Satkarma).

TRANSLATION

The son of Jayadratha, by the womb of his wife Sambhuti, was Vijaya,
and from Vijaya, Dhrti was born. From Dhrti came Dhrtavrata; from
Dhrtavrata, Satkarma; and from Satkarma, Adhiratha.

TEXT 13

TEXT

yo 'sau ganga-tate kridan
manjusantargatam sisum
kuntypavidham kaninam
anapatyo 'karot sutam

SYNONYMS

yah asau--one who (Adhiratha); ganga-tate--on the bank of the Ganges;
kridan--while playing; manjusa-antahgatam--packed in a basket; sisum--a
baby was found; kuntya apavidham--this baby had been abandoned by Kunti;
kaninam--because the baby was born during her maiden state, before her
marriage; anapatyah--this Adhiratha, being sonless; akarot--accepted the
baby; sutam--as his son.

TRANSLATION

While playing on the bank of the Ganges, Adhiratha found a baby
wrapped up in a basket. The baby had been left by Kunti because he was
born before she was married. Because Adhiratha had no sons, he raised
this baby as his own. [This son was later known as Karna.]

TEXT 14

TEXT

vrsasenah sutas tasya
karnasya jagatipate
druhyos ca tanayo babhruh
setus tasyatmajas tatah

SYNONYMS

vrsasenah--Vrsasena; suta--a son; tasya karnasya--of that same Karna;
jagati pate--O Maharaja Pariksit; druhyoh ca--of Druhyu, the third son of
Yayati; tanayah--a son; babhruh--Babhru; setuh--Setu; tasya--of him
(Babhru); atmajah tatah--a son thereafter.

TRANSLATION

O King, the only son of Karna was Vrsasena. Druhyu, the third son of
Yayati, had a son named Babhru, and the son of Babhru was known as Setu.

TEXT 15

TEXT

arabdhas tasya gandharas
tasya dharmas tato dhrtah
dhrtasya durmadas tasmad
praceta pracetasah satam

SYNONYMS

arabdhas--Arabdha (was the son of Setu); tasya--of him (Arabdha);
gandharah--a son named Gandhara; tasya--of him (Gandhara); dharmah--a son
known as Dharma; tatah--from him (Dharma); dhrtah--a son named Dhrtah;
dhrtasya--of Dhrtah; durmadah--a son named Durmada; tasmad--from him
(Durmada); praceta--a son named Praceta; pracetasah--of Praceta; satam--
there were one hundred sons.

TRANSLATION

The son of Setu was Arabdha, Arabdha's son was Gandhara, and
Gandhara's son was Dharma. Dharma's son was Dhrtah, Dhrtah's son was
Durmada, and Durmada's son was Praceta, who had one hundred sons.

TEXT 16

TEXT

mlecchadhipatayo 'bhuvann
udicim disam asritah
turvasos ca suto vahnir
vahner bhargo 'tha bhanuman

SYNONYMS

mleccha--of the lands known as Mlecchadesa (where Vedic civilization
was not present); adhipatayah--the kings; abhuvan--became; udicim--on the
northern side of India; disam--the direction; asritah--accepting as the
jurisdiction; turvasos ca--of Turvasu, the second son of Maharaja Yayati;
sutoh--the son; vahnir--Vahni; vahnir--of Vahni; bhargah--the son named
Bhargah; atha--thereafter, his son; bhanuman--Bhanuman.

TRANSLATION

The Pracetas [the sons of Praceta] occupied the northern side of
India, which was devoid of Vedic civilization, and became kings there.
Yayati's second son was Turvasu. The son of Turvasu was Vahni; the son of
Vahni, Bhargah; the son of Bhargah, Bhanuman.

TEXT 17

TEXT

tribhanus tat-suto 'syapi
karandhama udara-dhih
marutas tat-suto 'putrah
putram pauravam anvabhut

SYNONYMS

tribhanuh--Tribhanu; tat-sutah--the son of Bhanuman; asya--of him (Tribhanu); api--also; karandhamah--Karandhama; udara-dhih--who was very magnanimous; marutah--Maruta; tat-sutah--the son of Karandhama; aputrah--being without issue; putram--as his son; pauravam--a son of the Puru dynasty, Maharaja Dusmanta; anvabhut--adopted.

TRANSLATION

The son of Bhanuman was Tribhanu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Puru dynasty [Maharaja Dusmanta] as his own.

TEXTS 18-19

TEXT

dusmantah sa punar bheje
sva-vamsam rajya-kamukah
yayater jyestha-putrasya
yador vamsam nararsabha

varnayami maha-punyam
sarva-papa-haram nram
yador vamsam narah srutva
sarva-papaih pramucyate

SYNONYMS

dusmantah--Maharaja Dusmanta; sah--he; punah bheje--again accepted; sva-vamsam--his original dynasty (the Puru dynasty); rajya-kamukah--because of desiring the royal throne; yayateh--of Maharaja Yayati; jyestha-putrasya--of the first son, Yadu; yadoh vamsam--the dynasty of Yadu; nara-rsabha--O best of human beings, Maharaja Pariksit; varnayami--I shall describe; maha-punyam--supremely pious; sarva-papa-haram--vanquishes the reactions of sinful activities; nram--of human society; yadoh vamsam--the description of the dynasty of Yadu; narah--any person; srutva--simply by hearing; sarva-papaih--from all reactions of sinful activities; pramucyate--is freed.

TRANSLATION

Maharaja Dusmanta, desiring to occupy the throne, returned to his original dynasty [the Puru dynasty], even though he had accepted Maruta as his father. O Maharaja Pariksit, let me now describe the dynasty of Yadu, the eldest son of Maharaja Yayati. This description is supremely pious, and it vanquishes the reactions of sinful activities in human society. Simply by hearing this description, one is freed from all sinful reactions.

TEXTS 20-21

TEXT

yatravatirno bhagavan
paramatma narakrtih
yadoh sahasrajit krosta
nalo ripur iti srutah

catvarah sunavas tatra
satajit prathamajah
mahahayo renuhayo
haihayas ceti tat-sutah

SYNONYMS

yatra--wherein, in which dynasty; avatirnah--descended; bhagavan--the Supreme Personality of Godhead, Krsna; paramatma--who is the Supersoul of all living entities; nara-akrtih--a person, exactly resembling a human being; yadoh--of Yadu; sahasrajit--Sahasrajit; krosta--Krosta; nalah--Nala; ripuh--Ripu; iti srutah--thus they are celebrated; catvarah--four; sunavah--sons; tatra--therein; satajit--Satajit; prathama-atmajah--of the first sons; mahahayah--Mahahaya; renuhayah--Renuhaya; haihayah--Haihaya; ca--and; iti--thus; tat-sutah--his sons (the sons of Satajit).

TRANSLATION

The Supreme Personality of Godhead, Krsna, the Supersoul in the hearts of all living entities, descended in His original form as a human being in the dynasty or family of Yadu. Yadu had four sons, named Sahasrajit, Krosta, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Satajit, who had three sons, named Mahahaya, Renuhaya and Haihaya.

PURPORT

As confirmed in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." The majority of transcendentalists understand only the impersonal Brahman or localized Paramatma, for the Personality of Godhead is very difficult to understand. As the Lord says in Bhagavad-gita (7.3):

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." The yogis and jnanis--that is, the mystic yogis and the impersonalists--can understand the Absolute Truth as impersonal or localized, but although such realized souls are above ordinary human beings, they cannot understand how the Supreme Absolute Truth can be a person. Therefore it is said that out of many siddhas, the souls who have already realized the Absolute Truth, one may understand Krsna, who exactly resembles a human being (narakrti). This human form was explained by Krsna Himself after He manifested the virat-rupa. The virat-rupa is not the original form of the Lord; the Lord's original form is Dvibhuja-syamasundara, Muralidhara, the Lord with two hands, playing a flute (yam syamasundaram acintya-guna-svarupam). The Lord's forms are proof of His inconceivable qualities.

Although the Lord maintains innumerable universes within the period of His breath, He is dressed with a form exactly like that of a human being. That does not mean, however, that He is a human being. This is His original form, but because He looks like a human being, those with a poor fund of knowledge consider Him an ordinary man. The Lord says:

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) By the Lord's param bhavam, or transcendental nature, He is the all-pervading Paramatma living in the core of the hearts of all living entities, yet He looks like a human being. Mayavada philosophy says that the Lord is originally impersonal but assumes a human form and many other forms when He descends. Actually, however, He is originally like a human being, and the impersonal Brahman consists of the rays of His body (yasya prabha prabhavato jagad-anda-koti).

TEXT 22

TEXT

dharmas tu haihaya-suto
netrah kunteh pita tatah
sohanjir abhavat kunter
mahisman bhadrasenakah

SYNONYMS

dharmah tu--Dharma, however; haihaya-sutah--became the son of Haihaya; netrah--Netra; kunteh--of Kunti; pita--the father; tatah--from him (Dharma); sohanjih--Sohanji; abhavat--became; kunteh--the son of Kunti; mahisman--Mahisman; bhadrasenakah--Bhadrasenaka.

TRANSLATION

The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohanji, from Sohanji came Mahisman, and from Mahisman, Bhadrassenaka.

TEXT 23

TEXT

durmado bhadrasenasya
dhanakah krtaviryasuh
krtagnih krtavarma ca
krtauja dhanakatmajah

SYNONYMS

durmadah--Durmada; bhadrasenasya--of Bhadrassenaka; dhanakah--Dhanaka; krtavirya-suh--giving birth to Krtavirya; krtagnih--by the name Krtagni; krtavarma--Krtavarma; ca--also; krtaujah--Krtauja; dhanaka-atmajah--sons of Dhanaka.

TRANSLATION

The sons of Bhadrasena were known as Durmada and Dhanaka. Dhanaka was the father of Krtavirya and also of Krtagni, Krtavarma and Krtauja.

TEXT 24

TEXT

arjunah krtaviryasya
sapta-dvipesvaro 'bhavat
dattatreyad dharer amsat
prapta-yoga-mahagunah

SYNONYMS

arjunah--Arjuna; krtaviryasya--of Krtavirya; sapta-dvipa--of the seven islands (the whole world); isvarah abhavat--became the emperor; dattatreyat--from Dattatreya; hareh amsat--from he who was the incarnation of the Supreme Personality of Godhead; prapta--obtained; yoga-mahagunah--the quality of mystic power.

TRANSLATION

The son of Krtavirya was Arjuna. He [Kartaviryarjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattatreya, the incarnation of the Supreme Personality of Godhead. Thus he obtained the mystic perfections known as asta-siddhi.

TEXT 25

TEXT

na nunam kartaviryasya
gatim yasyanti parthivah
yajna-dana-tapo-yogaih
sruta-virya-dayadibhih

SYNONYMS

na--not; nunam--indeed; kartaviryasya--of Emperor Kartavirya; gatim--the activities; yasyanti--could understand or achieve; parthivah--everyone on the earth; yajna--sacrifices; dana--charity; tapah--austerities; yogaih--mystic powers; sruta--education; virya--strength; daya--mercy; adibhih--by all these qualities.

TRANSLATION

No other king in this world could equal Kartaviryarjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

TEXT 26

TEXT

pancasiti sahasrani
hy avyahata-balah samah

anasta-vitta-smarano
bubhuje 'ksayya-sad-vasu

SYNONYMS

pancasiti--eighty-five; sahasrani--thousands; hi--indeed; avyahata--inexhaustible; balah--the strength of whom; samah--years; anasta--without deterioration; vitta--material opulences; smaranah--and memory; bubhuje--enjoyed; aksayya--without deterioration; sat-vasu--six kinds of enjoyable material opulence.

TRANSLATION

For eighty-five thousand years, Kartaviryarjuna continuously enjoyed material opulences with full bodily strength and unimpaired memory. In other words, he enjoyed inexhaustible material opulences with his six senses.

TEXT 27

TEXT

tasya putra-sahasresu
pancaivorvarita mrdhe
jayadhvajah suraseno
vrsabho madhur urjitah

SYNONYMS

tasya--of him (Kartaviryarjuna); putra-sahasresu--among the one thousand sons; panca--five; eva--only; urvaritah--remained alive; mrdhe--in a fight (with Parasurama); jayadhvajah--Jayadhvaja; surasenah--Surasena; vrsabhah--Vrsabha; madhuh--Madhu; urjitah--and Urjita.

TRANSLATION

Of the one thousand sons of Kartaviryarjuna, only five remained alive after the fight with Parasurama. Their names were Jayadhvaja, Surasena, Vrsabha, Madhu and Urjita.

TEXT 28

TEXT

jayadhvajah talajanghas
tasya putra-satam tv abhut
ksatram yat talajanghakhyam
aurva-tejopasamhrtam

SYNONYMS

jayadhvajah--of Jayadhvaja; talajanghah--a son named Talajangha; tasya--of him (Talajangha); putra-satam--one hundred sons; tu--indeed; abhut--were born; ksatram--a dynasty of ksatriyas; yat--which; talajangha-akhyam--were known as the Talajanghas; aurva-tejah--being very powerful; upasamhrtam--were killed by Maharaja Sagara.

TRANSLATION

Jayadhvaja had a son named Talajangha, who had one hundred sons. All the ksatriyas in that dynasty, known as Talajangha, were annihilated by the great power received by Maharaja Sagara from Aurva Rsi.

TEXT 29

TEXT

tesam jyestho vitihotro
vrsnih putro madhoh smrtah
tasya putra-satam tv asid
vrsni-jyestham yatah kulam

SYNONYMS

tesam--of all of them; jyesthah--the eldest son; vitihotrah--a son named Vitihotra; vrsnih--Vrsni; putrah--the son; madhoh--of Madhu; smrtah--was well known; tasya--of him (Vrsni); putra-satam--one hundred sons; tu--indeed; asit--there were; vrsni--Vrsni; jyestham--the eldest; yatah--from him; kulam--the dynasty.

TRANSLATION

Of the sons of Talajangha, Vitihotra was the eldest. The son of Vitihotra named Madhu had a celebrated son named Vrsni. Madhu had one hundred sons, of whom Vrsni was the eldest. The dynasties known as Yadava, Madhava and Vrsni had their origin from Yadu, Madhu and Vrsni.

TEXTS 30-31

TEXT

madhava vrsnayo rajan
yadavas ceti samjnitah
yadu-putrasya ca krostoh
putro vrjinavams tatah

svahito 'to visadgur vai
tasya citrarathas tatah
sasabindur maha-yogi
maha-bhago mahan abhut
caturdasa-maharatnas
cakravarty aparajitah

SYNONYMS

madhavah--the dynasty beginning from Madhu; vrsnayah--the dynasty beginning from Vrsni; rajan--O King (Maharaja Pariksit); yadavah--the dynasty beginning from Yadu; ca--and; iti--thus; samjnitah--are so-called because of those different persons; yadu-putrasya--of the son of Yadu; ca--also; krostoh--of Krosta; putrah--the son; vrjinavan--his name was Vrjinavan; tatah--from him (Vrjinavan); svahitah--Svahita; atah--thereafter; visadguh--a son named Visadgu; vai--indeed; tasya--of him; citrarathah--Citraratha; tatah--from him; sasabinduh--Sasabindu; maha-yogi--a great mystic; maha-bhagah--most fortunate; mahan--a great personality; abhut--he became; caturdasa-maharatnah--fourteen kinds of

great opulences; cakravarti--he possessed as the emperor; aparajitah--not defeated by anyone else.

TRANSLATION

O Maharaja Pariksit, because Yadu, Madhu and Vrsni each inaugurated a dynasty, their dynasties are known as Yadava, Madhava and Vrsni. The son of Yadu named Krosta had a son named Vrjinavan. The son of Vrjinavan was Svahita; the son of Svahita, Visadgu; the son of Visadgu, Citraratha; and the son of Citraratha, Sasabindu. The greatly fortunate Sasabindu, who was a great mystic, possessed fourteen opulences and was the owner of fourteen great jewels. Thus he became the emperor of the world.

PURPORT

In the Markandeya Purana the fourteen kinds of great jewels are described as follows: (1) an elephant, (2) a horse, (3) a chariot, (4) a wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable costumes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an umbrella, and (14) regulative principles. To be the emperor, one must possess all fourteen of these opulences. Sasabindu possessed them all.

TEXT 32

TEXT

tasya patni-sahasranam
dasanam sumaha-yasah
dasa-laksa-sahasrani
putranam tasv ajijanat

SYNONYMS

tasya--of Sasabindu; patni--wives; sahasranam--of thousands; dasanam--ten; su-maha-yasah--greatly famous; dasa--ten; laksa--lakhs (one lakh equals one hundred thousand); sahasrani--thousands; putranam--of sons; tasu--in them; ajijanat--he begot.

TRANSLATION

The famous Sasabindu had ten thousand wives, and by each he begot a lakh of sons. Therefore the number of his sons was ten thousand lakhs.

TEXT 33

TEXT

tesam tu sat pradhananam
prthusravasa atmajah
dharmo namosana tasya
hayamedha-satasya yat

SYNONYMS

tesam--out of so many sons; tu--but; sat pradhananam--of whom there were six foremost sons; prthusravasah--of Prthusrava; atmajah--the son; dharmah--Dharma; nama--by the name; usana--Usana; tasya--his; hayamedha-satasya--of one hundred asvamedha sacrifices; yat--he was the performer.

TRANSLATION

Among these many sons, six were the foremost, such as Prthusrava and Prthukirti. The son of Prthusrava was known as Dharma, and his son was known as Usana. Usana was the performer of one hundred horse sacrifices.

TEXT 34

TEXT

tat-suto rucakas tasya
pancasann atmajah srnu
purujid-rukma-rukmesu-
prthu-jyamagha-samjnitah

SYNONYMS

tat-sutah--the son of Usana; rucakah--Rucaka; tasya--of him; panca--five; asan--there were; atmajah--sons; srnu--please hear (their names); purujit--Purujit; rukma--Rukma; rukmesu--Rukmesu; prthu--Prthu; jyamagha--Jyamagha; samjnitah--these five sons were named.

TRANSLATION

The son of Usana was Rucaka, who had five sons--Purujit, Rukma, Rukmesu, Prthu and Jyamagha. Please hear of these sons from me.

TEXTS 35-36

TEXT

jyamaghas tv aprajo 'py anyam
bharyam saibya-patir bhayat
navindac chatru-bhavanad
bhojyam kanyam aharasit
ratha-stham tam niriksyaha
saibya patim amarsita

keyam kuhaka mat-sthanam
ratham aropiteti vai
snusa tavety abhihite
smayanti patim abravat

SYNONYMS

jyamaghah--King Jyamagha; tu--indeed; aprajah api--although issueless; anyam--another; bharyam--wife; saibya-patih--because he was the husband of Saibya; bhayat--out of fear; na avindat--did not accept; satru-bhavanat--from the enemy's camp; bhojyam--a prostitute used for sense gratification; kanyam--girl; aharasit--brought; ratha-stham--who was seated on the chariot; tam--her; niriksyaha--seeing; aha--said; saibya--Saibya, the wife of Jyamagha; patim--unto her husband; amarsita--being very angry; ka iyam--who is this; kuhaka--you cheater; mat-sthanam--my place; ratham--on the chariot; aropita--has been allowed to sit; iti--thus; vai--indeed; snusa--daughter-in-law; tava--your; iti--thus; abhihite--being informed; smayanti--smilingly; patim--unto her husband; abravat--said.

TRANSLATION

Jyamagha had no sons, but because he was fearful of his wife, Saibya, he could not accept another wife. Jyamagha once took from the house of some royal enemy a girl who was a prostitute, but upon seeing her Saibya was very angry and said to her husband, "My husband, you cheater, who is this girl sitting upon my seat on the chariot?" Jyamagha then replied, "This girl will be your daughter-in-law." Upon hearing these joking words, Saibya smilingly replied.

TEXT 37

TEXT

aham bandhyasapatni ca
snusa me yujyate katham
janayisyasi yam rajni
tasyeyam upayujyate

SYNONYMS

aham--I am; bandhya--sterile; asa-patni--I have no co-wife; ca--also; snusa--daughter-in-law; me--my; yujyate--could be; katham--how; janayisyasi--you will give birth to; yam--which son; rajni--O my dear Queen; tasya--for him; iyam--this girl; upayujyate--will be very suitable.

TRANSLATION

Saibya said, "I am sterile and have no co-wife. How can this girl be my daughter-in-law? Please tell me." Jyamagha replied, "My dear Queen, I shall see that you indeed have a son and that this girl will be your daughter-in-law."

TEXT 38

TEXT

anvamodanta tad visve-
devah pitara eva ca
saibya garbham adhat kale
kumaram susuve subham
sa vidarbha iti prokta
upayeme snusam satim

SYNONYMS

anvamodanta--accepted; tat--that statement predicting the birth of a son; visvedevah--the Visvedeva demigods; pitarah--the Pitas or forefathers; eva--indeed; ca--also; saibya--the wife of Jyamagha; garbham--pregnancy; adhat--conceived; kale--in due course of time; kumaram--a son; susuve--gave birth to; subham--very auspicious; sah--that son; vidarbha--Vidarbha; iti--thus; proktah--was well known; upayeme--later married; snusam--who was accepted as daughter-in-law; satim--very chaste girl.

TRANSLATION

Long, long ago, Jyamagha had satisfied the demigods and Pitas by worshipping them. Now, by their mercy, Jyamagha's words came true. Although Saibya was barren, by the grace of the demigods she became pregnant and in due course of time gave birth to a child named Vidarbha. Before the child's birth, the girl had been accepted as a daughter-in-law, and therefore Vidarbha actually married her when he grew up. Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-third Chapter, of the Srimad-Bhagavatam, entitled "The Dynasties of the Sons of Yayati."

Chapter Twenty-four
Krsna the Supreme Personality of Godhead

Vidarbha had three sons, named Kusa, Kratha and Romapada. Of these three, Romapada expanded his dynasty by the sons and grandsons named Babhru, Krti, Usika, Cedi and Caidya, all of whom later became kings. From the son of Vidarbha named Kratha came a son named Kunti, from whose dynasty came the descendants named Vrsni, Nirvrti, Dasarha, Vyoma, Jimuta, Vikrti, Bhimaratha, Navaratha, Dasaratha, Sakuni, Karambhi, Devarata, Devaksatra, Madhu, Kuruvasa, Anu, Puruhotra, Ayu and Satvata. Satvata had seven sons. One of them was Devavrdha, whose son was Babhru. Another son of Satvata was Mahabhoja, by whom the Bhoja dynasty was inaugurated. Another was Vrsni, who had a son named Yudhajit. From Yudhajit came Anamitra and Sini, and from Anamitra came Nighna and another Sini. The descendants in succession from Sini were Satyaka, Yuyudhana, Jaya, Kuni and Yugandhara. Another son of Anamitra was Vrsni. From Vrsni came Svaphalka, by whom Akrura and twelve other sons were generated. From Akrura came two sons, named Devavan and Upadeva. The son of Andhaka named Kukura was the origin of the descendants known as Vahni, Viloma, Kapotaroma, Anu, Andhaka, Dundubhi, Avidyota, Punarvasu and Ahuka. Ahuka had two sons, named Devaka and Ugrasena. The four sons of Devaka were known as Devavan, Upadeva, Sudeva and Devavardhana, and his seven daughters were Dhrtadeva, Santideva, Upadeva, Srideva, Devaraksita, Sahadeva and Devaki. Vasudeva married all seven daughters of Devaka. Ugrasena had nine sons named Kamsa, Sunama, Nyagrodha, Kanka, Sanku, Suhu, Rastrapala, Dhrti and Tustiman, and he had five daughters named Kamsa, Kamsavati, Kanka, Surabhu and Rastrapalika. The younger brothers of Vasudeva married all the daughters of Ugrasena.

Viduratha, the son of Citraratha, had a son named Sura, who had ten other sons, of whom Vasudeva was the chief. Sura gave one of his five daughters, Prtha, to his friend Kunti, and therefore she was also named Kunti. In her maiden state she gave birth to a child named Karna, and later she married Maharaja Pandu.

Vrddhasarma married the daughter of Sura named Srutadeva, from whose womb Dantavakra was born. Dhrtaketu married Sura's daughter named Srutakirti, who had five sons. Jayasena married Sura's daughter named Rajadhidevi. The king of Cedi-desa, Damaghosa, married the daughter of Sura named Srutasrava, from whom Sisupala was born.

Devabhaga, through the womb of Kamsa, begot Citraketu and Brhadbala; and Devasrava, through the womb of Kamsavati, begot Suvira and Isuman. From Kanka, through the womb of Kanka, came Baka, Satyajit and Purujit, and from Srnjaya, through the womb of Rastrapalika, came Vrsa and Durmarsana. Syamaka, through the womb of Surabhumi, begot Harikesa and Hiranyaksa. Vatsaka, through the womb of Misrakesi, begot Vrka, who begot the sons named Taksa, Puskara and Sala. From Samika came Sumitra and Arjunapala, and from Anaka came Rtadhama and Jaya.

Vasudeva had many wives, of whom Devaki and Rohini were the most important. From the womb of Rohini, Baladeva was born, along with Gada,

Sarana, Durmada, Vipula, Dhruva, Krta and others. Vasudeva had many other sons by his other wives, and the eighth son to appear from the womb of Devaki was the Supreme Personality of Godhead, who delivered the entire world from the burden of demons. This chapter ends by glorifying the Supreme Personality of Godhead Vasudeva.

TEXT 1

TEXT

sri-suka uvaca
tasyam vidarbho 'janayat
putrau namna kusa-krathau
trtiyam romapadam ca
vidarbha-kula-nandanam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tasyam--in that girl; vidarbha--the son born of Saibya named Vidarbha; ajanayat--gave birth; putrau--to two sons; namna--by the name; kusa-krathau--Kusa and Kratha; trtiyam--and a third son; romapadam ca--Romapada also; vidarbha-kula-nandanam--the favorite in the dynasty of Vidarbha.

TRANSLATION

Sukadeva Gosvami said: By the womb of the girl brought by his father, Vidarbha begot three sons, named Kusa, Kratha and Romapada. Romapada was the favorite in the dynasty of Vidarbha.

TEXT 2

TEXT

romapada-suto babhrur
babhroh krtir ajayata
usikas tat-sutas tasmac
cedis caidyadayo nrpah

SYNONYMS

romapada-sutah--the son of Romapada; babhrur--Babhrur; babhroh--from Babhrur; krtih--Krti; ajayata--was born; usikah--Usika; tat-sutah--the son of Krti; tasmac--from him (Usika); cedih--Cedi; caidya--Caidya (Damaghosa); adayah--and others; nrpah--kings.

TRANSLATION

The son of Romapada was Babhrur, from whom there came a son named Krti. The son of Krti was Usika, and the son of Usika was Cedi. From Cedi was born the king known as Caidya and others.

TEXTS 3-4

TEXT

krathasya kuntih putro 'bhud
vrsnis tasyatha nirvrtih

tato dasarho namnabhut
tasya vyomah sutas tatah

jimuto vikrtis tasya
yasya bhimarathah sutah
tato navarathah putro
jato dasarathas tatah

SYNONYMS

krathasya--of Kratha; kuntih--Kunti; putrah--a son; abhut--was born; vrsnih--Vrsni; tasya--his; atha--then; nirvrtih--Nirvrti; tatah--from him; dasarhah--Dasarha; namna--by name; abhut--was born; tasya--of him; vyomah--Vyoma; sutah--a son; tatah--from him; jimutah--Jimuta; vikrtih--Vikrti; tasya--his (Jimuta's son); yasya--of whom (Vikrti); bhimarathah--Bhimaratha; sutah--a son; tatah--from him (Bhimaratha); navarathah--Navaratha; putrah--a son; jatah--was born; dasarathah--Dasaratha; tatah--from him.

TRANSLATION

The son of Kratha was Kunti; the son of Kunti, Vrsni; the son of Vrsni, Nirvrti; and the son of Nirvrti, Dasarha. From Dasarha came Vyoma; from Vyoma came Jimuta; from Jimuta, Vikrti; from Vikrti, Bhimaratha; from Bhimaratha, Navaratha; and from Navaratha, Dasaratha.

TEXT 5

TEXT

karambhih sakuneh putro
devaratas tad-atmajah
devaksatras tatas tasya
madhuh kuruvasad anuh

SYNONYMS

karambhih--Karambhi; sakuneh--from Sakuni; putrah--a son; devaratah--Devarata; tat-atmajah--the son of him (Karambhi); devaksatrah--Devaksatra; tatah--thereafter; tasya--from him (Devaksatra); madhuh--Madhu; kuruvasat--from Kuruvasa, the son of Madhu; anuh--Anu.

TRANSLATION

From Dasaratha came a son named Sakuni and from Sakuni a son named Karambhi. The son of Karambhi was Devarata, and his son was Devaksatra. The son of Devaksatra was Madhu, and his son was Kuruvasa, from whom there came a son named Anu.

TEXTS 6-8

TEXT

puruhotras tv anoh putras
tasyayuh satvatas tatah
bhajamano bhajir divyo
vrsnir devavrdo 'ndhakah

satvatasya sutah sapta
mahabhojas ca marisa
bhajamanasya nimlocih
kinkano dhrstir eva ca

ekasyam atmajah patnyam
anyasyam ca trayah sutah
satajic ca sahasrajid
ayutajid iti prabho

SYNONYMS

puruhotrah--Puruhotra; tu--indeed; anoh--of Anu; putrah--the son; tasya--of him (Puruhotra); ayuh--Ayu; satvatah--Satvata; tatah--from him (Ayu); bhajamanah--Bhajamana; bhajih--Bhaji; divyah--Divya; vrsnih--Vrsni; devavrdhah--Devavrdha; andhakah--Andhaka; satvatasya--of Satvata; sutah--son s; sapta--seven; mahabhojah ca--as well as Mahabhoja; marisa--O great King; bhajamanasya--of Bhajamana; nimlocih--Nimloci; kinkanah--Kinkana; dhrstih--Dhrsti; eva--indeed; ca--also; ekasyam--born from one wife; atmajah--sons; patnyam--by a wife; anyasyam--another; ca--also; trayah--three; sutah--sons; satajic--Satajic; ca--also; sahasrajit--Sahasrajit; ayutajit--Ayutajit; iti--thus; prabho--O King.

TRANSLATION

The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Satvata. O great Aryan King, Satvata had seven sons, named Bhajamana, Bhaji, Divya, Vrsni, Devavrdha, Andhaka and Mahabhoja. From Bhajamana by one wife came three sons--Nimloci, Kinkana and Dhrsti. And from his other wife came three other sons--Satajic, Sahasrajit and Ayutajit.

TEXT 9

TEXT

babhrur devavrdha-sutas
tayoh slokau pathanty amu
yathaiva srnumo durat
sampasyamas tathantikah

SYNONYMS

babhruh--Babhru; devavrdha--of Devavrdha; sutah--the son; tayoh--of them; slokau--two verses; pathanti--all the members of the old generation recite; amu--those; yatha--as; eva--indeed; srnumah--we have heard; durat--from a distance; sampasyamah--are actually seeing; tatha--similarly; antikat--presently also.

TRANSLATION

The son of Devavrdha was Babhru. Concerning Devavrdha and Babhru there are two famous songs of prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].

TEXTS 10-11

TEXT

babhruh srestho manusyanam
devair devavrdhah samah
purusah panca-sastis ca
sat-sahasrani casta ca

ye 'mrtatvam anuprapta
babhror devavrdhad api
mahabhojo 'tidharmatma
bhoja asams tad-anvaye

SYNONYMS

babhruh--King Babhru; sresthah--the best of all kings; manusyanam--of all human beings; devaih--with the demigods; devavrdhah--King Devavrdha; samah--equally situated; purusah--persons; panca-sastih--sixty-five; ca--also; sat-sahasrani--six thousand; ca--also; asta--eight thousand; ca--also; ye--all of them who; amrtatvam--liberation from material bondage; anupraptah--achieved; babhroh--because of association with Babhru; devavrdhat--and because of association with Devavrdha; api--indeed; mahabhojah--King Mahabhoja; ati-dharma-atma--exceedingly religious; bhojah--the kings known as Bhoja; asan--existed; tat-anvaye--in the dynasty of him (Mahabhoja).

TRANSLATION

"It has been decided that among human beings Babhru is the best and that Devavrdha is equal to the demigods. Because of the association of Babhru and Devavrdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahabhoja, who was exceedingly religious, there appeared the Bhoja kings.

TEXT 12

TEXT

vrsneh sumitrah putro 'bhud
yudhajic ca parantapa
sinis tasyanamitras ca
nighno 'bhud anamitratah

SYNONYMS

vrsneh--of Vrsni, the son of Satvata; sumitrah--Sumitra; putrah--a son; abhut--appeared; yudhajit--Yudhajit; ca--also; param-tapa--O king who can suppress enemies; sinih--Sini; tasya--his; anamitrah--Anamitra; ca--and; nighnah--Nighna; abhut--appeared; anamitratah--from Anamitra.

TRANSLATION

O King, Maharaja Pariksit, who can suppress your enemies, the sons of Vrsni were Sumitra and Yudhajit. From Yudhajit came Sini and Anamitra, and from Anamitra came a son named Nighna.

TEXT 13

TEXT

satrajitah prasenas ca
nighnasyathasatuh sutau
anamitra-suto yo 'nyah
sinis tasya ca satyakah

SYNONYMS

satrajitah--Satrajita; prasenas ca--Prasena also; nighnasya--the sons of Nighna; atha--thus; asatuh--existed; sutau--two sons; anamitra-sutah--the son of Anamitra; yah--one who; anyah--another; sinih--Sini; tasya--his; ca--also; satyakah--the son named Satyaka.

TRANSLATION

The two sons of Nighna were Satrajita and Prasena. Another son of Anamitra was another Sini, and his son was Satyaka.

TEXT 14

TEXT

yuyudhanah satyakir vai
jayas tasya kunis tatah
yugandharo 'namitrasya
vrsnih putro 'paras tatah

SYNONYMS

yuyudhanah--Yuyudhana; satyakh--the son of Satyaka; vai--indeed; jayah--Jaya; tasya--of him (Yuyudhana); kunih--Kuni; tatah--from him (Jaya); yugandharah--Yugandhara; anamitrasya--a son of Anamitra; vrsnih--Vrsni; putrah--a son; aparah--other; tatah--from him.

TRANSLATION

The son of Satyaka was Yuyudhana, whose son was Jaya. From Jaya came a son named Kuni and from Kuni a son named Yugandhara. Another son of Anamitra was Vrsni.

TEXT 15

TEXT

svaphalkas citrarathas ca
gandinyam ca svaphalkatah
akrura-pramukha asan
putra dvadasa visrutah

SYNONYMS

svaphalkah--Svaphalka; citrarathah ca--and Citraratha; gandinyam--through the wife named Gandini; ca--and; svaphalkatah--from Svaphalka; akrura--Akrura; pramukhah--headed by; asan--there were; putrah--sons; dvadasa--twelve; visrutah--most celebrated.

TRANSLATION

From Vrsni came the sons named Svaphalka and Citraratha. From Svaphalka by his wife Gandini came Akrura. Akrura was the eldest, but there were twelve other sons, all of whom were most celebrated.

TEXTS 16-18

TEXT

asangah sarameyas ca
mrduro mrduvid girih
dharmavrddhah sukarma ca
ksetropekso 'rimardanah

satrughno gandhamadas ca
pratibahus ca dvadasa
tesam svasa sucarakhya
dvav akrura-sutav api

devavan upadevas ca
tatha citrarathatmajah
prthur vidurathadyas ca
bahavo vrsni-nandanah

SYNONYMS

asangah--Asanga; sarameyah--Sarameya; ca--also; mrdurah--Mrdura; mrduvit--Mrduvit; girih--Giri; dharmavrddhah--Dharmavrddha; sukarma--Sukarma; ca--also; ksetropeksah--Ksetropeksha; arimardanah--Arimardana; satrughnah--Satrughna; gandhamadah--Gandhamada; ca--and; pratibahuh--Pratibahu; ca--and; dvadasa--twelve; tesam--of them; svasa--sister; sucara--Sucara; akhya--well known; dvau--two; akrura--of Akrura; sutau--sons; api--also; devavan--Devavan; upadevah ca--and Upadeva; tatha--thereafter; citraratha-atmajah--the sons of Citraratha; prthuh viduratha--Prthu and Viduratha; adyah--beginning with; ca--also; bahavah--many; vrsni-nandanah--the sons of Vrsni.

TRANSLATION

The names of these twelve were Asanga, Sarameya, Mrdura, Mrduvit, Giri, Dharmavrddha, Sukarma, Ksetropeksha, Arimardana, Satrughna, Gandhamada and Pratibahu. These brothers also had a sister named Sucara. From Akrura came two sons, named Devavan and Upadeva. Citraratha had many sons, headed by Prthu and Viduratha, all of whom were known as belonging to the dynasty of Vrsni.

TEXT 19

TEXT

kukuro bhajamanas ca
sucih kambalabarhisah
kukurasya suto vahnir
viloma tanayas tatah

SYNONYMS

kukurah--Kukura; bhajamanah--Bhajamana; ca--also; sucih--Suci;
kambalabarhisah--Kambalabarhisa; kukurasya--of Kukura; sutah--a son;
vahnih--Vahni; viloma--Viloma; tanayah--son; tatah--from him (Vahni).

TRANSLATION

Kukura, Bhajamana, Suci and Kambalabarhisa were the four sons of
Andhaka. The son of Kukura was Vahni, and his son was Viloma.

TEXT 20

TEXT

kapotaroma tasyanuh
sakha yasya ca tumburuh
andhakad dundubhis tasmad
avidyotah punarvasuh

SYNONYMS

kapotaroma--Kapotaroma; tasya--his (son); anuh--Anu; sakha--friend;
yasya--whose; ca--also; tumburuh--Tumburu; andhakat--of Andhaka, the son
of Anu; dundubhih--a son named Dundubhi; tasmad--from him (Dundubhi);
avidyotah--a son named Avidyota; punarvasuh--a son named Punarvasu.

TRANSLATION

The son of Viloma was Kapotaroma, and his son was Anu, whose friend
was Tumburu. From Anu came Andhaka; from Andhaka, Dundubhi; and from
Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.

TEXTS 21-23

TEXT

tasyahukas cahuki ca
kanya caivahukatmajau
devakas cograsenas ca
catvaro devakatmajah

devavan upadevas ca
sudevo devavardhanah
tesam svasarah saptasan
dhrtadevadayo nrpa

santidevopadeva ca
srideva devaraksita
sahadeva devaki ca
vasudeva uvaha tah

SYNONYMS

tasya--from him (Punarvasu); ahukah--Ahuka; ca--and; ahuki--Ahuki; ca--
also; kanya--a daughter; ca--also; eva--indeed; ahuka--of Ahuka;
atmajau--two sons; devakah--Devaka; ca--and; ugrasenh--Ugrasena; ca--
also; catvarah--four; devaka-atmajah--sons of Devaka; devavan--Devavan;
upadevah--Upadeva; ca--and; sudevah--Sudeva; devavardhanah--Devavardhana;
tesam--of all of them; svasarah--sisters; sapta--seven; asan--existed;

dhrtadeva--adayah--headed by Dhrtadeva; nrpa--O King (Maharaja Pariksit); santideva--Santideva; upadeva--Upadeva; ca--also; srideva--Srideva; devaraksita--Devaraksita; sahadeva--Sahadeva; devaki--Devaki; ca--and; vasudevah--Sri Vasudeva, the father of Krsna; uvaha--married; tah--them.

TRANSLATION

Punarvasu had a son and a daughter, named Ahuka and Ahuki respectively, and Ahuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavan, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Santideva, Upadeva, Srideva, Devaraksita, Sahadeva, Devaki and Dhrtadeva. Dhrtadeva was the eldest. Vasudeva, the father of Krsna, married all these sisters.

TEXT 24

TEXT

kamsah sunama nyagrodhah
kankah sankuh suhus tatha
rastrapalo 'tha dhrstis ca
tustiman augrasenayah

SYNONYMS

kamsah--Kamsa; sunama--Sunama; nyagrodhah--Nyagrodha; kankah--Kanka; sankuh--Sanku; suhuh--Suhu; tatha--as well as; rastrapalah--Rastrapala; atha--thereafter; dhrstih--Dhrsti; ca--also; tustiman--Tustiman; augrasenayah--the sons of Ugrasena.

TRANSLATION

Kamsa, Sunama, Nyagrodha, Kanka, Sanku, Suhu, Rastrapala, Dhrsti and Tustiman were the sons of Ugrasena.

TEXT 25

TEXT

kamsa kamsavati kanka
surabhu rastrapalika
ugrasena-duhitaro
vasudevanuja-striyah

SYNONYMS

kamsa--Kamsa; kamsavati--Kamsavati; kanka--Kanka; surabhu--Surabhu; rastrapalika--Rastrapalika; ugrasena-duhitarah--the daughters of Ugrasena; vasudeva-anuja--of the younger brothers of Vasudeva; striyah--the wives.

TRANSLATION

Kamsa, Kamsavati, Kanka, Surabhu and Rastrapalika were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.

TEXT 26

TEXT

suro vidurathad asid
bhajamanas tu tat-sutah
sinis tasmad svayam bhojo
hrdikas tat-suto matah

SYNONYMS

surah--Sura; vidurathat--from Viduratha, the son of Citraratha; asit--was born; bhajamanah--Bhajamana; tu--and; tat-sutah--the son of him (Sura); sinih--Sini; tasmad--from him; svayam--personally; bhojah--the famous King Bhoja; hrdikah--Hrdika; tat-sutah--the son of him (Bhoja); matah--is celebrated.

TRANSLATION

The son of Citraratha was Viduratha, the son of Viduratha was Sura, and his son was Bhajamana. The son of Bhajamana was Sini, the son of Sini was Bhoja, and the son of Bhoja was Hrdika.

TEXT 27

TEXT

devamidhah satadhanuh
krtavarmeti tat-sutah
devamidhasya surasya
marisa nama patny abhut

SYNONYMS

devamidhah--Devamidha; satadhanuh--Satadhanu; krtavarma--Krtavarma; iti--thus; tat-sutah--the sons of him (Hrdika); devamidhasya--of Devamidha; surasya--of Sura; marisa--Marisa; nama--named; patni--wife; abhut--there was.

TRANSLATION

The three sons of Hrdika were Devamidha, Satadhanu and Krtavarma. The son of Devamidha was Sura, whose wife was named Marisa.

TEXTS 28-31

TEXT

tasyam sa janayam asa
dasa putran akalmanan
vasudevam devabhagam
devasravasam anakam

srnjayam syamakam kankam
samikam vatsakam vrkam
deva- Dundubhaya nedur
anaka yasya janmani

vasudevam hareh sthanam
vadanty anakadundubhim

prtha ca srutadeva ca
srutakirtih srutasravah

rajadhidevi caitesam
bhaginyah panca kanyakah
kunteh sakhyuh pita suro
hy aputrasya prtham adat

SYNONYMS

tasyam--in her (Marisa); sah--he (Sura); janayam asa--begot; dasa--ten; putran--sons; akalman--spotless; vasudevam--Vasudeva; devabhagam--Devabhaga; devasravasam--Devasrava; anakam--Anaka; srnjayam--Srnjaya; syamakam--Syamaka; kankam--Kanka; samikam--Samika; vatsakam--Vatsaka; vrkam--Vrka; deva- Dundubhayah--kettledrums sounded by the demigods; neduh--were beaten; anakah--a kind of kettledrum; yasya--whose; janmani--at the time of birth; vasudevam--unto Vasudeva; hareh--of the Supreme Personality of Godhead; sthanam--that place; vadanti--they call; anakadundubhim--Anakadundubhi; prtha--Prtha; ca--and; srutadeva--Srutadeva; ca--also; srutakirtih--Srutakirti; srutasravah--Srutasrava; rajadhidevi--Rajadhidevi; ca--also; etesam--of all these; bhaginyah--sisters; panca--five; kanyakah--daughters (of Sura); kunteh--of Kunti; sakhyuh--a friend; pita--father; surah--Sura; hi--indeed; aputrasya--(of Kunti) who was sonless; prtham--Prtha; adat--delivered.

TRANSLATION

Through Marisa, King Sura begot Vasudeva, Devabhaga, Devasrava, Anaka, Srnjaya, Syamaka, Kanka, Samika, Vatsaka and Vrka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Krsna, was also known as Anakadundubhi. The five daughters of King Sura, named Prtha, Srutadeva, Srutakirti, Srutasrava and Rajadhidevi, were Vasudeva's sisters. Sura gave Prtha to his friend Kunti, who had no issue, and therefore another name of Prtha was Kunti.

TEXT 32

TEXT

sapa durvasaso vidyam
deva-hutim pratositat
tasya virya-pariksaratham
ajuhava ravim sucih

SYNONYMS

sa--she (Kunti, or Prtha); apa--achieved; durvasasah--from the great sage Durvasa; vidyam--mystic power; deva-hutim--calling any demigod; pratositat--who was satisfied; tasyah--with that (particular mystic power); virya--potency; pariksa-aratham--just to examine; ajuhava--called for; ravim--the sun-god; sucih--the pious (Prtha).

TRANSLATION

Once when Durvasa was a guest at the house of Prtha's father, Kunti, Prtha satisfied Durvasa by rendering service. Therefore she received a

mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kunti immediately called for the sun-god.

TEXT 33

TEXT

tadaivopagatam devam
viksya vismita-manasa
pratyartham prayukta me
yahi deva ksamasva me

SYNONYMS

tada--at that time; eva--indeed; upagatam--appeared (before her); devam--the sun-god; viksya--seeing; vismita-manasa--very much surprised; pratyaya-artham--just to see the potency of the mystic power; prayukta--I have used it; me--me; yahi--please return; deva--O demigod; ksamasva--forgive; me--me.

TRANSLATION

As soon as Kunti called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me."

TEXT 34

TEXT

amogham deva-sandarsam
adadhe tvayi catmajam
yonir yatha na dusyeta
kartaham te sumadyame

SYNONYMS

amogham--without failure; deva-sandarsam--meeting with the demigods; adadhe--I shall give (my semen); tvayi--unto you; ca--also; atmajam--a son; yonih--the source of birth; yatha--as; na--not; dusyeta--becomes polluted; karta--shall arrange; aham--I; te--unto you; sumadyame--O beautiful girl.

TRANSLATION

The sun-god said: O beautiful Prtha, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.

PURPORT

According to Vedic civilization, if a girl gives birth to a child before she is married, no one will marry her. Therefore although the sun-god, after appearing before Prtha, wanted to give her a child, Prtha hesitated because she was still unmarried. To keep her virginity undisturbed, the sun-god arranged to give her a child that came from her

ear, and therefore the child was known as Karna. The custom is that a girl should be married aksata-yoni, that is, with her virginity undisturbed. A girl should never bear a child before her marriage.

TEXT 35

TEXT

iti tasyam sa adhaya
garbham suryo divam gatah
sadyah kumarah sanjajne
dvitiya iva bhaskarah

SYNONYMS

iti--in this way; tasyam--unto her (Prtha); sah--he (the sun-god);
adhaya--discharging semen; garbham--pregnancy; suryah--the sun-god;
divam--in the celestial planets; gatah--returned; sadyah--immediately;
kumarah--a child; sanjajne--was born; dvitiyah--second; iva--like;
bhaskarah--the sun-god.

TRANSLATION

After saying this, the sun-god discharged his semen into the womb of Prtha and then returned to the celestial kingdom. Immediately thereafter, from Kunti a child was born, who was like a second sun-god.

TEXT 36

TEXT

tam satyajana nadi-toye
krcchral lokasya bibhyati
prapitamahas tam uvaha
pandur vai satya-vikramah

SYNONYMS

tam--that child; sa--she (Kunti); atyajata--gave up; nadi-toye--in the
water of the river; krcchrat--with great repentance; lokasya--of the
people in general; bibhyati--fearing; prapitamahah--(your) great-
grandfather; tam--her (Kunti); uvaha--married; panduh--the king known as
Pandu; vai--indeed; satya-vikramah--very pious and chivalrous.

TRANSLATION

Because Kunti feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Maharaja Pariksit, your great-grandfather the pious and chivalrous King Pandu later married Kunti.

TEXT 37

TEXT

srutadevam tu karuso
vrddhasarma samagrahit

yasyam abhud dantavakra
rsi-sapto diteh sutah

SYNONYMS

srutadevam--unto Srutadeva, a sister of Kunti's; tu--but; karusah--the King of Karusa; vrddhasarma--Vrddhasarma; samagrahit--married; yasyam--through whom; abhut--was born; dantavakra--Dantavakra; rsi-saptah--was formerly cursed by the sages Sanaka and Sanatana; diteh--of Diti; sutah--son.

TRANSLATION

Vrddhasarma, the King of Karusa, married Kunti's sister Srutadeva, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiranyaksa.

TEXT 38

TEXT

kaikeyo dhrstaketus ca
srutakirtim avindata
santardanadayas tasyam
pancasan kaikayah sutah

SYNONYMS

kaikeyah--the King of Kekaya; dhrstaketuh--Dhrstaketu; ca--also; srutakirtim--a sister of Kunti's named Srutakirti; avindata--married; santardana-adayah--headed by Santardana; tasyam--through her (Srutakirti); panca--five; asan--there were; kaikayah--the sons of the King of Kekaya; sutah--sons.

TRANSLATION

King Dhrstaketu, the King of Kekaya, married Srutakirti, another sister of Kunti's. Srutakirti had five sons, headed by Santardana.

TEXT 39

TEXT

rajadhidevyam avantya
jayaseno 'janista ha
damaghosas cedi-rajah
srutasravasam agrahit

SYNONYMS

rajadhidevyam--through Rajadhidevi, another sister of Kunti's; avantya--the sons (named Vinda and Anuvinda); jayasena--King Jayasena; ajanista--gave birth to; ha--in the past; damaghosah--Damaghosa; cedi-rajah--the king of the state of Cedi; srutasravasam--Srutasrava, another sister; agrahit--married.

TRANSLATION

Through the womb of Rajadhivevi, another sister of Kunti's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Srutasrava. This king's name was Damaghosa.

TEXT 40

TEXT

sisupalah sutas tasyah
kathitas tasya sambhavah
devabhagasya kamsayam
citraketu-brhadbalau

SYNONYMS

sisupalah--Sisupala; sutas--the son; tasyah--of her (Srutasrava);
kathitah--already described (in the Seventh Canto); tasya--his;
sambhavah--birth; devabhagasya--from Devabhaga, a brother of Vasudeva's;
kamsayam--in the womb of Kamsa, his wife; citraketu--Citraketu;
brhadbalau--and Brhadbala.

TRANSLATION

The son of Srutasrava was Sisupala, whose birth has already been described [in the Seventh Canto of Srimad-Bhagavatam]. Vasudeva's brother named Devabhaga had two sons born of his wife, Kamsa. These two sons were Citraketu and Brhadbala.

TEXT 41

TEXT

kamsavatyam devasravasah
suvira isumams tatha
bakah kankat tu kankayam
satyajit purujit tatha

SYNONYMS

kamsavatyam--in the womb of Kamsavati; devasravasah--from Devasrava, a brother of Vasudeva's; suvirah--Suvira; isuman--Isuman; tatha--as well as; bakah--Baka; kankat--from Kanka; tu--indeed; kankayam--in his wife, named Kanka; satyajit--Satyajit; purujit--Purujit; tatha--as well as.

TRANSLATION

Vasudeva's brother named Devasrava married Kamsavati, by whom he begot two sons, named Suvira and Isuman. Kanka, by his wife Kanka, begot three sons, named Baka, Satyajit and Purujit.

TEXT 42

TEXT

srnjayo rastrapalyam ca
vrsta-durmarsanadikan
harikesa-hiranyaksau

surabhumiya ca syamakaha

SYNONYMS

srnjayah--Srnjaya; rastrapalyam--through his wife, Rastrapalika; ca--and; vrsa-durmarsana-adikan--begot sons headed by Vrsa and Durmarsana; harikesa--Harikesa; hiranyaksau--and Hiranyaksa; surabhumiya--in the womb of Surabhumi; ca--and; syamakaha--King Syamaka.

TRANSLATION

King Srnjaya, by his wife, Rastrapalika, begot sons headed by Vrsa and Durmarsana. King Syamaka, by his wife, Surabhumi, begot two sons, named Harikesa and Hiranyaksa.

TEXT 43

TEXT

misrakesyam apsarasi
vrkadin vatsakas tatha
taksa-puskara-saladin
durvaksyam vrka adadhe

SYNONYMS

misrakesyam--in the womb of Misrakesi; apsarasi--who belonged to the Apsara group; vrka-adin--Vrka and other sons; vatsakah--Vatsaka; tatha--as well; taksa-puskara-sala-adin--sons headed by Taksa, Puskara and Sala; durvaksyam--in the womb of his wife, Durvaksi; vrkah--Vrka; adadhe--begot.

TRANSLATION

Thereafter, King Vatsaka, by the womb of his wife, Misrakesi, who was an Apsara, begot sons headed by Vrka. Vrka, by his wife, Durvaksi, begot Taksa, Puskara, Sala and so on.

TEXT 44

TEXT

sumitarjunapaladin
samikat tu sudamani
anakah karnikayam vai
rtadhama-jayav api

SYNONYMS

sumitra--Sumitra; arjunapala--Arjunapala; adin--headed by; samikat--from King Samika; tu--indeed; sudamani--in the womb of Sudamani, his wife; anakah--King Anaka; karnikayam--in the womb of his wife Karnika; vai--indeed; rtadhama--Rtadhama; jayau--and Jaya; api--indeed.

TRANSLATION

From Samika, by the womb of his wife, Sudamani, came Sumitra, Arjunapala and other sons. King Anaka, by his wife, Karnika, begot two sons, namely Rtadhama and Jaya.

TEXT 45

TEXT

pauravi rohini bhadra
madira rocana ila
devaki-pramukhas casan
patnya anakadundubheh

SYNONYMS

pauravi--Pauravi; rohini--Rohini; bhadra--Bhadra; madira--Madira; rocana--Rocana; ila--Ila; devaki--Devaki; pramukhah--headed by; ca--and; asan--existed; patnyah--wives; anakadundubheh--of Vasudeva, who was known as Anakadundubhi.

TRANSLATION

Devaki, Pauravi, Rohini, Bhadra, Madira, Rocana, Ila and others were all wives of Anakadundubhi [Vasudeva]. Among them all, Devaki was the chief.

TEXT 46

TEXT

balam gadam saranam ca
durmadam vipulam dhruvam
vasudevas tu rohinyam
krtadin udapadayat

SYNONYMS

balam--Bala; gadam--Gada; saranam--Sarana; ca--also; durmadam--Durmada; vipulam--Vipula; dhruvam--Dhruva; vasudevah--Vasudeva (the father of Krsna); tu--indeed; rohinyam--in the wife named Rohini; krtadin--the sons headed by Krta; udapadayat--begot.

TRANSLATION

Vasudeva, by the womb of his wife Rohini, begot sons such as Bala, Gada, Sarana, Durmada, Vipula, Dhruva, Krta and others.

TEXTS 47-48

TEXT

subhadro bhadrabahus ca
durmodo bhadra eva ca
pauravyas tanaya hy ete
bhutadya dvadasabhavan

nandopananda-krtaka-
suradya madiratmajah

kausalya kesinam tv ekam
asuta kula-nandanam

SYNONYMS

subhadrah--Subhadra; bhadrabahuh--Bhadrabahu; ca--and; durmadah--Durmada; bhadrah--Bhadra; eva--indeed; ca--also; pauravyah--of the wife named Pauravi; tanayah--sons; hi--indeed; ete--all of them; bhuta-adyah--headed by Bhuta; dvadasa--twelve; abhavan--were born; nanda-upananda-krtaka-sura-adyah--Nanda, Upananda, Krtaka, Sura and others; madira-atmajah--the sons of Madira; kausalya--Kausalya; kesinam--a son named Kesi; tu ekam--only one; asuta--gave birth to; kula-nandanam--a son.

TRANSLATION

From the womb of Pauravi came twelve sons, including Bhuta, Subhadra, Bhadrabahu, Durmada and Bhadra. Nanda, Upananda, Krtaka, Sura and others were born from the womb of Madira. Bhadra [Kausalya] gave birth to only one son, named Kesi.

TEXT 49

TEXT

rocanayam ato jata
hasta-hemangadadayah
ilayam uruvalkadin
yadu-mukhyan ajijanat

SYNONYMS

rocanayam--in another wife, whose name was Rocana; atah--thereafter; jatah--were born; hasta--Hasta; hemangada--Hemangada; adayah--and others; ilayam--in another wife, named Ila; uruvalka-adin--sons headed by Uruvalka; yadu-mukhyan--principal personalities in the Yadu dynasty; ajijanat--he begot.

TRANSLATION

Vasudeva, by another of his wives, whose name was Rocana, begot Hasta, Hemangada and other sons. And by his wife named Ila he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.

TEXT 50

TEXT

viprstho dhrtadevayam
eka anakadundubheh
santidevatmaja rajan
prasama-prasitadayah

SYNONYMS

viprsthah--Viprstha; dhrtadevayam--in the womb of the wife named Dhrtadeva; ekah--one son; anakadundubheh--of Anakadundubhi, Vasudeva; santideva-atmajah--the sons of another wife, named Santideva; rajan--0

Maharaja Pariksit; prasama-prasita-adayah--Prasama, Prasita and other sons.

TRANSLATION

From the womb of Dhrtadeva, one of the wives of Anakadundubhi [Vasudeva], came a son named Viprstha. The sons of Santideva, another wife of Vasudeva, were Prasama, Prasita and others.

TEXT 51

TEXT

rajanya-kalpa-varsadya
upadeva-suta dasa
vasu-hamsa-suvamsadyah
sridevayas tu sat sutah

SYNONYMS

rajanya--Rajanya; kalpa--Kalpa; varsa-adyah--Varsa and others;
upadeva-sutah--sons of Upadeva, another wife of Vasudeva's; dasa--ten;
vasu--Vasu; hamsa--Hamsa; suvamsa--Suvamsa; adyah--and others;
sridevayah--born of another wife, named Srideva; tu--but; sat--six;
sutah--sons.

TRANSLATION

Vasudeva also had a wife named Upadeva, from whom came ten sons, headed by Rajanya, Kalpa and Varsa. From Srideva, another wife, came six sons, such as Vasu, Hamsa and Suvamsa.

TEXT 52

TEXT

devaraksitaya labdha
nava catra gadadayah
vasudevah sutan astav
adadhe sahadevaya

SYNONYMS

devaraksitaya--by the wife named Devaraksita; labdhah--achieved; nava--nine; ca--also; atra--here; gada-adayah--sons headed by Gada; vasudevah--Sriila Vasudeva; sutan--sons; astau--eight; adadhe--begot; sahadevaya--in the wife named Sahadeva.

TRANSLATION

By the semen of Vasudeva in the womb of Devaraksita, nine sons were born, headed by Gada. Vasudeva, who was religion personified, also had a wife named Sahadeva, by whose womb he begot eight sons, headed by Sruta and Pravara.

TEXTS 53-55

TEXT

pravara-sruta-mukhyams ca
saksad dharmo vasun iva
vasudevas tu devakyam
asta putran ajijanat

kirtimantam susenam ca
bhadrasenam udara-dhih
rjum sammardanam bhadram
sankarsanam ahisvaram

astamas tu tayor asit
svayam eva harih kila
subhadra ca mahabhaga
tava rajan pitamahi

SYNONYMS

pravara--Pravara (in some readings, Pauvara); sruta--Sruta; mukhyan--headed by; ca--and; saksat--directly; dharmah--religion personified; vasun iva--exactly like the chief Vasus in the heavenly planets; vasudevah--Sri Vasudeva, the father of Krsna; tu--indeed; devakyam--in the womb of Devaki; asta--eight; putran--sons; ajijanat--begot; kirtimantam--Kirtiman; susenam ca--and Susena; bhadrasenam--Bhadrasena; udara-dhih--all fully qualified; rjum--Rju; sammardanam--Sammardana; bhadram--Bhadra; sankarsanam--Sankarsana; ahi-isvaram--the supreme controller and serpent incarnation; astamah--the eighth one; tu--but; tayoh--of both (Devaki and Vasudeva); asit--appeared; svayam eva--directly, personally; harih--the Supreme Personality of Godhead; kila--what to speak of; subhadra--a sister, Subhadra; ca--and; mahabhaga--highly fortunate; tava--your; rajan--O Maharaja Pariksit; pitamahi--grandmother.

TRANSLATION

The eight sons born of Sahadeva such as Pravara and Sruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devaki. These included Kirtiman, Susena, Bhadrāsena, Rju, Sammardana, Bhadra and Sankarsana, the controller and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself--Krsna. The highly fortunate Subhadra, the one daughter, was your grandmother.

PURPORT

The fifty-fifth verse says, svayam eva harih kila, indicating that Krsna, the eighth son of Devaki, is the Supreme Personality of Godhead. Krsna is not an incarnation. Although there is no difference between the Supreme Personality of Godhead Hari and His incarnation, Krsna is the original Supreme Person, the complete Godhead. Incarnations exhibit only a certain percentage of the potencies of Godhead; the complete Godhead is Krsna Himself, who appeared as the eighth son of Devaki.

TEXT 56

TEXT

yada yada hi dharmasya

ksayo vrddhis ca papmanah
tada tu bhagavan isa
atmanam srjate harih

SYNONYMS

yada--whenever; yada--when ever; hi--indeed; dharmasya--of the principles of religion; ksayah--deterioration; vrddhih--increasing; ca--and; papmanah--of sinful activities; tada--at that time; tu--indeed; bhagavan--the Supreme Personality of Godhead; isah--the supreme controller; atmanam--personally; srjate--descends; harih--the Supreme Personality of Godhead.

TRANSLATION

Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Sri Hari, appears by His own will.

PURPORT

The principles by which an incarnation of the Supreme Personality of Godhead descends upon earth are explained in this verse. The same principles are also explained in Bhagavad-gita (4.7) by the Lord Himself:

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself."

In the present age, the Supreme Personality of Godhead has appeared as Sri Caitanya Mahaprabhu to inaugurate the Hare Krsna movement. At the present time, in Kali-yuga, people are extremely sinful and bad (manda). They have no idea of spiritual life and are misusing the benefits of the human form to live like cats and dogs. Under these circumstances Sri Caitanya Mahaprabhu has inaugurated the Hare Krsna movement, which is not different from Krsna, the Supreme Personality of Godhead. If one associates with this movement, he directly associates with the Supreme Personality of Godhead. People should take advantage of the chanting of the Hare Krsna mantra and thus gain relief from all the problems created in this age of Kali.

TEXT 57

TEXT

na hy asya janmano hetuh
karmano va mahipate
atma-mayam vinesasya
parasya drastur atmanah

SYNONYMS

na--not; hi--indeed; asya--of Him (the Supreme Personality of Godhead); janmanah--of the appearance, or taking birth; hetuh--there is

any cause; karmanah--or for acting; va--either; mahipate--O King (Maharaja Pariksit); atma-mayam--His supreme compassion for the fallen souls; vina--without; isasya--of the supreme controller; parasya--of the Personality of Godhead, who is beyond the material world; drastuh--of the Supersoul, who witnesses everyone's activities; atmanah--of the Supersoul of everyone.

TRANSLATION

O King, Maharaja Pariksit, but for the Lord's personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities.

PURPORT

This verse points out the difference between the Supreme Personality of Godhead and an ordinary living being. An ordinary living being receives a particular type of body according to his past activities (karmana daiva-netrena jantur dehopakattaye). A living being is never independent and can never appear independently. Rather, one is forced to accept a body imposed upon him by maya according to his past karma. As explained in Bhagavad-gita (18.61), yantrarudhani mayaya. The body is a kind of machine created and offered to the living entity by the material energy under the direction of the Supreme Personality of Godhead. Therefore the living entity must accept a particular type of body awarded to him by maya, the material energy, according to his karma. One cannot independently say, "Give me a body like this" or "Give me a body like that." One must accept whatever body is offered by the material energy. This is the position of the ordinary living being.

When Krsna descends, however, He does so out of His merciful compassion for the fallen souls. As the Lord says in Bhagavad-gita (4.8):

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." The Supreme Lord is not forced to appear. Indeed, no one can subject Him to force, for He is the Supreme Personality of Godhead. Everyone is under His control, and He is not under the control of anyone else. Foolish people who because of a poor fund of knowledge think that one can equal Krsna or become Krsna are condemned in every way. No one can equal or surpass Krsna, who is therefore described as asamaurdhva. According to the Visva-kosa dictionary, the word maya is used in the sense of "false pride" and also in the sense of "compassion." For an ordinary living being, the body in which he appears is his punishment. As the Lord says in Bhagavad-gita (7.14), daivi hy esa guna-mayi mama maya duratyaya: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." But when Krsna comes the word maya refers to His compassion or mercy upon the devotees and fallen souls. By His potency, the Lord can deliver everyone, whether sinful or pious.

TEXT

yan maya-cestitam pumsah
sthity-utpatty-apyayaya hi
anugrahas tan-nivrtter
atma-labhaya cesyate

SYNONYMS

yat--whatever; maya-cestitam--the laws of material nature enacted by the Supreme Personality of Godhead; pumsah--of the living entities; sthiti--duration of life; utpatti--birth; apyayaya--annihilation; hi--indeed; anugrahas--compassion; tat-nivrtteh--the creation and manifestation of cosmic energy to stop the repetition of birth and death; atma-labhaya--thus going home, back to Godhead; ca--indeed; isyate--for this purpose the creation is there.

TRANSLATION

The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.

PURPORT

Materialistic men sometimes ask why God has created the material world for the suffering of the living entities. The material creation is certainly meant for the suffering of the conditioned souls, who are part of the Supreme Personality of Godhead, as confirmed by the Lord Himself in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutih sanatanah
manah sasthanindriyani
prakrti-sthani karsati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." All the living entities are part and parcel of the Supreme Personality of Godhead and are as good as the Lord qualitatively, but quantitatively there is a great difference between them, for the Lord is unlimited whereas the living entities are limited. Thus the Lord possesses unlimited potency for pleasure, and the living entities have a limited pleasure potency. Anandamayo 'bhyasat (Vedanta-sutra 1.1.12). Both the Lord and the living entity, being qualitatively spirit soul, have the tendency for peaceful enjoyment, but when the part of the Supreme Personality of Godhead unfortunately wants to enjoy independently, without Krsna, he is put into the material world, where he begins his life as Brahma and is gradually degraded to the status of an ant or a worm in stool. This is called manah sasthanindriyani prakrti-sthani karsati. There is a great struggle for existence because the living entity conditioned by material nature is under nature's full control (prakrteh kriyamanani gunaih karmani sarvasah). Because of his limited knowledge, however, the living entity thinks he is enjoying in this material world. Manah sasthanindriyani prakrti-sthani karsati. He is actually under the full control of material

nature, but still he thinks himself independent (ahankara-vimudhatma kartaham iti manyate). Even when he is elevated by speculative knowledge and tries to merge into the existence of Brahman, the same disease continues.

Aruhya krcchrena param padam tatah patanty adhah (Bhag. 10.2.32). Even having attained that param padam, having merged into the impersonal Brahman, he falls again to the material world.

In this way, the conditioned soul undergoes a great struggle for existence in this material world, and therefore the Lord, out of compassion for him, appears in this world and instructs him. Thus the Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadātmanam sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." The real dharma is to surrender unto Kṛṣṇa, but the rebellious living entity, instead of surrendering to Kṛṣṇa, engages in adharma, in a struggle for existence to become like Kṛṣṇa. Therefore out of compassion Kṛṣṇa creates this material world to give the living entity a chance to understand his real position. Bhagavad-gita and similar Vedic literatures are presented so that the living being may understand his relationship with Kṛṣṇa. Vedais ca sarvair aham eva vedyah (Bg. 15.15). All these Vedic literatures are meant to enable the human being to understand what he is, what his actual position is, and what his relationship is with the Supreme Personality of Godhead. This is called brahma-jijñāsa. Every conditioned soul is struggling, but human life provides the best chance for him to understand his position. Therefore this verse says, anugrahas tan-nivṛtteh, indicating that the false life of repeated birth and death must be stopped and the conditioned soul should be educated. This is the purpose of the creation.

The creation does not arise whimsically, as atheistic men think.

asatyam apratistham te
jagad ahur anisvaram
aparaspara-sambhutam
kim anyat kama-haitukam

"They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire and has no cause other than lust." (Bg. 16.8) Atheistic rascals think that there is no God and that the creation has taken place by chance, just as a man and woman meet by chance and the woman becomes pregnant and gives birth to a child. Actually, however, this is not the fact. The fact is that there is a purpose for this creation: to give the conditioned soul a chance to return to his original consciousness, Kṛṣṇa consciousness, and then return home, back to Godhead, and be completely happy in the spiritual world. In the material world the conditioned soul is given a chance to satisfy his senses, but at the same time he is informed by Vedic knowledge that this material world is not his actual place for happiness. Janma-mṛtyu-jara-vyadhi-duhkha-dosanudarsanam (Bg. 13.9). One must stop the repetition of birth and death. Every human being, therefore, should take advantage of this creation by understanding Kṛṣṇa and his relationship with Kṛṣṇa and in this way return home, back to Godhead.

TEXT 59

TEXT

aksauhininam patibhir
asurair nrpa-lanchanaih
bhuvah akramyamanaya
abharaya krtodyamah

SYNONYMS

aksauhininam--of kings possessing great military power; patibhih--by such kings or government; asuraih--actually demons (because they do not need such military power but create it unnecessarily); nrpa-lanchanaih--who are actually unfit to be kings (although they have somehow taken possession of the government); bhuvah--on the surface of the earth; akramyamanayah--aiming at attacking one another; abharaya--paving the way for diminishing the number of demons on the surface of the earth; krtadyamah--enthusiastic (they spend all the revenue of the state to increase military power).

TRANSLATION

Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Krsna consciousness.

PURPORT

As stated in Bhagavad-gita (4.8), paritrana sadhunam vinasaya ca duskrtam. The sadhus, the devotees of the Lord, are always eager to advance the cause of Krsna consciousness so that the conditioned souls may be released from the bondage of birth and death. But the asuras, the demons, impede the advancement of the Krsna consciousness movement, and therefore Krsna arranges occasional fights between different asuras who are very much interested in increasing their military power. The duty of the government or king is not to increase military power unnecessarily; the real duty of the government is to see that the people of the state advance in Krsna consciousness. For this purpose, Krsna says in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." There should be an ideal class of men who are bona fide brahmanas, and they should be given all protection. Namah brahmanya-devaya go-brahmana-hitaya ca. Krsna is very fond of brahmanas and cows, The brahmanas promulgate the cause of advancement in Krsna consciousness, and the cows give enough milk to maintain the body in the mode of goodness. The ksatriyas and the government should be advised by the brahmanas. Next, the vaisyas should produce enough foodstuffs, and the sudras, who cannot do anything beneficial on their own, should serve the three higher classes (the brahmanas, ksatriyas and vaisyas). This is the arrangement of the Supreme Personality of Godhead so that the conditioned souls will be released from the material condition and return home, back to Godhead. This is the

purpose of Krsna's descent on the surface of the earth (paritranaya sadhunam vinasaya ca duskrtam).

Everyone must understand Krsna's activities (janma karma ca me divyam). If one understands the purpose of Krsna's coming to this earth and performing His activities, one is immediately liberated. This liberation is the purpose of the creation and Krsna's descent upon the surface of the earth. Demons are very much interested in advancing a plan by which people will labor hard like cats, dogs and hogs, but Krsna's devotees want to teach Krsna consciousness so that people will be satisfied with plain living and Krsna conscious advancement. Although demons have created many plans for industry and hard labor so that people will work day and night like animals, this is not the purpose of civilization. Such endeavors are jagato'hitah; that is, they are meant for the misfortune of the people in general. Ksayaya: such activities lead to annihilation. One who understands the purpose of Krsna, the Supreme Personality of Godhead, should seriously understand the importance of the Krsna consciousness movement and seriously take part in it. One should not endeavor for ugra-karma, or unnecessary work for sense gratification. Nunam pramattah kurute vikarma yad indriya-pritaya aprnoti (Bhag. 5.5.4). Simply for sense gratification, people make plans for material happiness. Maya-sukhaya bharam udvahato vimudhan (Bhag. 7.9.43). They do this because they are all vimudhas, rascals. For flickering happiness, people waste their human energy, not understanding the importance of the Krsna consciousness movement but instead accusing the simple devotees of brainwashing. Demons may falsely accuse the preachers of the Krsna consciousness movement, but Krsna will arrange a fight between the demons in which all their military power will be engaged and both parties of demons will be annihilated.

TEXT 60

TEXT

karmany aparimeyani
manasapi suresvaraih
saha-sankarsanas cakre
bhagavan madhusudanah

SYNONYMS

karmani--activities; aparimeyani--immeasurable, unlimited; manasa api--even by such plans perceived within the mind; sura-isvaraih--by the controllers of the universe like Brahma and Siva; saha-sankarsanah--along with Sankarsana (Baladeva); cakre--performed; bhagavan--the Supreme Personality of Godhead; madhu-sudanah--the killer of the Madhu demon.

TRANSLATION

The Supreme Personality of Godhead, Krsna, with the cooperation of Sankarsana, Balarama, performed activities beyond the mental comprehension of even such personalities as Lord Brahma and Lord Siva. [For instance, Krsna arranged the Battle of Kuruksetra to kill many demons for the relief of the entire world.]

TEXT 61

TEXT

kalau janisyamananam
duhkha-soka-tamo-nudam
anugrahaya bhaktanam
supunyam vyatanod yasah

SYNONYMS

kalau--in this age of Kali; janisyamananam--of the conditioned souls who will take birth in the future; duhkha-soka-tamah-nudam--to minimize their unlimited unhappiness and lamentation, which are caused by ignorance; anugrahaya--just to show mercy; bhaktanam--to the devotees; su-punyam--very pious, transcendental activities; vyatanot--expanded; yasah--His glories or reputation.

TRANSLATION

To show causeless mercy to the devotees who would take birth in the future in this age of Kali, the Supreme Personality of Godhead, Krsna, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. [In other words, He acted so that all future devotees, by accepting the instructions of Krsna consciousness stated in Bhagavad-gita, could be relieved from the pangs of material existence.]

PURPORT

The Lord's activities of saving the devotees and killing the demons (paritranaya sadhunam vinasaya ca duskrtam) take place side by side. Krsna actually appears for the deliverance of the sadhus, or bhaktas, but by killing the demons He shows them mercy also, for anyone killed by Krsna is liberated. Whether the Lord kills or gives protection, He is kind to both the demons and the devotees.

TEXT 62

TEXT

yasmin sat-karna-piyuse
yahas-tirtha-vare sakrt
srotranjalir upasprsyā
dhunute karma-vasanam

SYNONYMS

yasmin--in the history of the transcendental activities of Krsna upon the surface of the earth; sat-karna-piyuse--who pleases the demands of the transcendental, purified ears; yasah-tirtha-vare--keeping oneself in the best of holy places by hearing the transcendental activities of the Lord; sakrt--once only, immediately; srotra-anjalih--in the form of hearing the transcendental message; upasprsyā--touching (exactly like the water of the Ganges); dhunute--destroys; karma-vasanam--the strong desire for fruitive activities.

TRANSLATION

Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.

PURPORT

When the devotees aurally receive the activities of the Supreme Personality of Godhead as enacted in Bhagavad-gita and Srimad-Bhagavatam, they immediately achieve a transcendental vision in which they are no longer interested in materialistic activities. Thus they achieve freedom from the material world. For sense gratification practically everyone is engaged in materialistic activities, which prolong the process of janma-mrtyu jara-vyadhi--birth, death, old age and disease--but the devotee, simply by hearing the message of Bhagavad-gita and further relishing the narrations of Srimad-Bhagavatam, becomes so pure that he no longer takes interest in materialistic activities. At the moment, devotees in the Western countries are being attracted by Krsna consciousness and becoming uninterested in materialistic activities, and therefore people are trying to oppose this movement. But they cannot possibly check this movement or stop the activities of the devotees in Europe and America by their artificial impositions. Here the words srotranjalir upasprsyā indicate that simply by hearing the transcendental activities of the Lord the devotees become so pure that they are immediately immune to the contamination of materialistic fruitive activities. Anyabhilasita-sunyam Materialistic activities are unnecessary for the soul, and therefore the devotees are freed from such activities. The devotees are situated in liberation (brahma-bhuyaya kalpate), and therefore they cannot be called back to their material homes and materialistic activities.

TEXTS 63-64

TEXT

bhoja-vrsny-andhaka-madhu-
surasena-dasarhakaih
slaghaniyehitah sasvat
kuru-srnjaya-pandubhih

snigdha-smitekstitodarair
vakyair vikrama-lilaya
nrlokam ramayam asa
murtya sarvanga-ramyaya

SYNONYMS

bhoja--assisted by the Bhoja dynasty; vrsni--and by the Vrsnis; andhaka--and by the Andhakas; madhu--and by the Madhus; surasena--and by the Surasenas; dasarhakaih--and by the Dasarhakas; slaghaniya--by the praiseworthy; ihitah--endeavoring; sasvat--always; kuru-srnjaya-pandubhih--assisted by the Pandavas, Kurus and Srnjayas; snigdha--affectionate; smita--smiling; iksita--being regarded as; udaraih--magnanimous; vakyaih--the instructions; vikrama-lilaya--the pastimes of heroism; nr-lokam--human society; ramayam asa--pleased; murtya--by His personal form; sarva-anga-ramyaya--the form that pleases everyone by all parts of the body.

TRANSLATION

Assisted by the descendants of Bhoja, Vrsni, Andhaka, Madhu, Surasena, Dasarha, Kuru, Srnjaya and Pandu, Lord Krsna performed various activities. By His pleasing smiles, His affectionate behavior, His

instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all of human society.

PURPORT

The words nrlokam ramayam asa murtya sarvanga-ramyaya are significant. Krsna is the original form. Bhagavan, the Supreme Personality of Godhead, is therefore described here by the word murtya. The word murti means "form." Krsna, or God, is never impersonal; the impersonal feature is but a manifestation of His transcendental body (yasya prabha prabhavato jagad-anda-koti). The Lord is narakrti, exactly resembling the form of a human being, but His form is different from ours. Therefore the word sarvanga-ramyaya informs us that every part of His body is pleasing for everyone to see. Apart from His smiling face, every part of His body--His hands, His legs, His chest--is pleasing to the devotees, who cannot at any time stop seeing the beautiful form of the Lord.

TEXT 65

TEXT

yasyananam makara-kundala-caru-karna-
bhrajat-kapola-subhagam savilasa-hasam
nityotsavam na tatrpuh drsibhih pibantyo
naryo naras ca muditah kupita nimes ca

SYNONYMS

yasya--whose; ananam--face; makara-kundala-caru-karna--decorated by earrings resembling sharks and by beautiful ears; bhrajat--brilliantly decorated; kapola--forehead; subhagam--declaring all opulences; savilasa-hasam--with smiles of enjoyment; nitya-utsavam--whenever one sees Him, one feels festive; na tatrpuh--they could not be satisfied; drsibhih--by seeing the form of the Lord; pibantyah--as if drinking through the eyes; naryah--all the women of Vrndavana; narah--all the male devotees; ca--also; muditah--fully satisfied; kupitah--angry; nimeh--the moment they are disturbed by the blinking of the eyes; ca--also.

TRANSLATION

Krsna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Krsna sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

PURPORT

As stated by the Lord Himself in the Bhagavad-gita (7.3):

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

Unless one is qualified to understand Krsna, one cannot appreciate the presence of Krsna on earth. Among the Bhojas, Vrsnis, Andhakas, Pandavas and many other kings intimately related with Krsna, the intimate relationship between Krsna and the inhabitants of Vrndavana is especially to be noted. That relationship is described in this verse by the words nityotsavam na tatrapur drsibhih pibantyah. The inhabitants of Vrndavana especially, such as the cowherd boys, the cows, the calves, the gopis and Krsna's father and mother, were never fully satisfied, although they saw Krsna's beautiful features constantly. Seeing Krsna is described here as nitya-utsava, a daily festival. The inhabitants of Vrndavana saw Krsna almost every moment, but when Krsna left the village for the pasturing grounds, where He tended the cows and calves, the gopis were very much afflicted because they saw Krsna walking on the sand and thought that Krsna's lotus feet, which they dared not place on their breasts because they thought their breasts not soft enough, were being pierced by broken chips of stone. By even thinking of this, the gopis were affected, and they cried at home. These gopis, who were therefore the exalted friends of Krsna, saw Krsna constantly, but because their eyelids disturbed their vision of Krsna, the gopis condemned the creator, Lord Brahma. Therefore the beauty of Krsna, especially the beauty of His face, is described here. At the end of the Ninth Canto, in the Twenty-fourth Chapter, we find a hint of Krsna's beauty. Now we are proceeding to the Tenth Canto, which is considered Krsna's head. The entire Srimad-Bhagavata purana is the embodiment of Krsna's form, and the Tenth Canto is His face. This verse gives a hint of how beautiful His face is. Krsna's smiling face, with His cheeks, His lips, the ornaments in His ears, His chewing of betel nuts--all this was minutely observed by the gopis, who thus enjoyed transcendental bliss, so much so that they were never fully satisfied to see Krsna's face, but instead condemned the creator of the body for making eyelids that obstructed their vision. The beauty of Krsna's face was therefore much more appreciated by the gopis than by His friends the cowherd boys or even by Yasoda Mata, who was also interested in decorating the face of Krsna.

TEXT 66

TEXT

jato gatah pitr-grhad vrajam edhitartho
 hatva ripun suta-satani krtorudarah
 utpada tesu purusah kratubhih samije
 atmanam atma-nigamam prathayan janesu

SYNONYMS

jatah--after taking birth as the son of Vasudeva; gatah--went away; pitr-grhat--from the houses of His father; vrajam--to Vrndavana; edhitarthah--to exalt the position (of Vrndavana); hatva--killing there; ripun--many demons; suta-satani--hundreds of sons; krturudarah--accepting many thousands of wives, the best of women; utpada--begot; tesu--in them; purusah--the Supreme Person, who exactly resembles a human being; kratubhih--by many sacrifices; samije--worshiped; atmanam--Himself (because He is the person worshiped by all sacrifices); atma-nigamam--exactly according to the ritualistic ceremonies of the Vedas; prathayan--expanding the Vedic principles; janesu--among the people in general.

TRANSLATION

The Supreme Personality of Godhead, Sri Krsna, known as lila-purusottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vrndavana to expand His loving relationship with His confidential devotees. In Vrndavana the Lord killed many demons, and afterwards He returned to Dvaraka, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life.

PURPORT

As stated in Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: by all the Vedas, it is Krsna who is to be known. Lord Sri Krsna, setting an example by His own behavior, performed many ritualistic ceremonies described in the Vedas and established the principles of grhastha life by marrying many wives and begetting many children just to show people in general how to be happy by living according to Vedic principles. The center of Vedic sacrifice is Krsna (vedais ca sarvair aham eva vedyah). To advance in human life, human society must follow the Vedic principles personally demonstrated by Lord Krsna in His householder life. The real purpose of Krsna's appearance, however, was to manifest how one can take part in loving affairs with the Supreme Personality of Godhead. Reciprocations of loving affairs in ecstasy are possible only in Vrndavana. Therefore just after His appearance as the son of Vasudeva, the Lord immediately left for Vrndavana. In Vrndavana, the Lord not only took part in loving affairs with His father and mother, the gopis and the cowherd boys, but also gave liberation to many demons by killing them. As stated in Bhagavad-gita (4.8), paritranaya sadhunam vinasaya ca duskrtam: the Lord appears in order to protect the devotees and kill the demons. This was fully exhibited by His personal behavior. In Bhagavad-gita the Lord is understood by Arjuna to be purusam sasvatam divyam--the eternal, transcendental Supreme Person. Here also we find the words utpada tesu purusah. Therefore it is to be concluded that the Absolute Truth is purusa, a person. The impersonal feature is but one of the features of His personality. Ultimately, He is a person; He is not impersonal. And not only is He purusa, a person, but He is the lila-purusottama, the best of all persons.

TEXT 67

TEXT

prthvyah sa vai guru-bharam ksapayan kurunam
antah-samuttha-kalina yudhi bhupa-camvah
drstya vidhuya vijaye jayam udvighosya
procyoddhavaya ca param samagat sva-dhama

SYNONYMS

prthvyah--on the earth; sah--He (Lord Krsna); vai--indeed; guru-bharam--a great burden; ksapayan--completely finishing; kurunam--of the personalities born in the Kuru dynasty; antah-samuttha-kalina--by creating enmity between the brothers by disagreement; yudhi--in the Battle of Kuruksetra; bhupa-camvah--all the demoniac kings; drstya--by His glance; vidhuya--cleansing their sinful activities; vijaye--in victory; jayam--victory; udvighosya--declaring (the victory for Arjuna); procyaa--giving instructions; uddhavaya--unto Uddhava; ca--also; param--transcendental; samagat--returned; sva-dhama--to His own place.

TRANSLATION

Thereafter, Lord Sri Krsna created a misunderstanding between family members just to diminish the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kuruksetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.

PURPORT

paritranaya sadhunam vinasaya ca duskrtam. The mission of Lord Krsna was performed on the Battlefield of Kuruksetra, for by the Lord's mercy Arjuna was victorious due to being a great devotee whereas the others were killed simply by the Lord's glance, which cleansed them of all sinful activities and enabled them to attain sarupya. Finally, Lord Krsna instructed Uddhava about the transcendental life of devotional service, and then, in due course of time, He returned to His abode. The Lord's instructions in the form of Bhagavad-gita are full of jnana and vairagya, knowledge and renunciation. In the human form of life, one must learn these two things--how to become detached from the material world and how to acquire full knowledge in spiritual life. This is the Lord's mission (paritranaya sadhunam vinasaya ca duskrtam). After executing His complete mission, the Lord returned to His home, Goloka Vrndavana. Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-fourth Chapter, of the Srimad-Bhagavatam, entitled "Krsna, the Supreme Personality of Godhead"

END OF THE NINTH CANTO

"Srimad-Bhagavatam – Canto Nine" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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